



Language Mentors
International

First Edition

Pashto: An Introductory Course

د پښتو لومړنی کورس

Teacher's Edition
د ښونکو لپاره



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Funded by the U.S. Department of Education
International Research and Studies



DOCUMENT RESUME

- **Title:** Pashto: An Introductory Course
- **Institution:** Language Mentors International www.languagementors.com
- **Sponsor Agency:** The United States Department of Education International Research and Studies Program
- **Contract:** P017A200043
- **Language:** Pashto; English
- **Principle Investigator:** Farid Saydee, Ph.D.
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- **External Evaluator:** Christine M. Campbell, Ph.D.
- **Editor:** Stevie Choate, M.A.
- **Publication Information:** December 2023; First Edition
- **Softcopies:** Can be accessed via the institution's website
- **Hardcopies:** Can be obtained by contacting Language Mentors International at projects@languagementors.org . Binding and shipping fees will apply.
- **Keywords:** Pashto Language; Pashto Grammar; Pashto Instructional Materials; Pashto Textbook; Teaching and Learning Pashto; Foreign Language Teaching; Less Commonly Taught Languages; Pashto Elementary; Second Language Acquisition.

ACKNOWLEDGMENTS

We extend our sincere gratitude to those who contributed to the design and development of materials for this textbook. Language Mentors International would also like to recognize the invaluable feedback, reviews, and assistance from the following education professionals, which was crucial in shaping this course:

- Dr. Mary Ann Lyman-Hager, San Diego State University
- Dr. Betty Lou Leaver
- Dr. Shaima Khinjani, The University of Montana
- Dr. Lamba Aziz-Hanifzai & Dr. Wali Abdul Hanifzai, Qazizada Foundation
- Breshna Aziz, San Diego State University
- Maryam Saqib, Kardan University
- Farah Hariri, Lebanese University

Lastly, our profound appreciation goes to the US Department of Education International Research and Studies program for their consistent support and guidance throughout the course of this project.

PREFACE

In the vast landscape of language instruction, the Pashto language has, for too long, lingered in the shadows without adequate, methodologically sound resources. Recognizing this, Language Mentors International (LMI) embarked on a mission to fulfil this need and cater to adult learners eager to delve into this rich language.

Our vision was clear: to produce a comprehensive, structured, and pedagogically innovative proficiency-based textbook. It was not simply about increasing linguistic competency, but equally about fostering critical and transformative thinking in our learners. This textbook, therefore, goes beyond traditional paradigms and aims to be a holistic learning companion.

Our intended audience is diverse. While it primarily caters to adult learners across various proficiency levels—from the eager novice (ILR 0+) to the more seasoned intermediate (ILR 1) and advanced (ILR 2) learners—it is also a valuable asset for educators, language institutions, and anyone with a passion for the Pashto language.

The path to this book's creation was both enriching and challenging. Each chapter, each section bears the mark of hours of discussion, debate, and revision. Our dedication to the language and commitment to quality was our compass, guiding every decision.

Guided by the renowned pedagogical frameworks of Bloom's Taxonomy and Mezirow's transformative learning models, this book is designed to promote higher-order thinking. It is comprehensive in its approach to Pashto, yet always retains its focus on transformative language experiences, ensuring learners not just know the language, but truly understand it.

As our maiden venture into this domain, we have approached this project with meticulous care. However, we believe in the power of feedback and growth. We eagerly await your insights and experiences, as they will shape the future iterations of this book.

THE PASHTO LANGUAGE: AN OVERVIEW OF SPEAKERS, CHARACTERISTICS, AND PEDAGOGICAL APPROACHES

Pashto, one of the two official languages of Afghanistan and spoken in parts of Pakistan, has a rich history and linguistic diversity (Khan, 2013). It is primarily the language of the Pashtun ethnic group, which comprises a significant portion of Afghanistan and Pakistan's population.

Distribution of Speakers:

Pashto speakers, commonly referred to as Pashtuns or Pathans, are predominantly found in Afghanistan and the bordering regions of Pakistan, specifically in the Khyber Pakhtunkhwa and Balochistan provinces (Ahmed, 2010). The number of Pashto speakers worldwide is estimated at around 40-60 million (Rahman, 1995). Additionally, due to migration and diasporas, there are small communities of Pashto speakers in the Middle East, Europe, and North America.

Linguistic Characteristics:

Pashto belongs to the Indo-Iranian branch of the Indo-European languages (Khan, 2013). It has a complex phonetic system, with several distinct vowels and consonant clusters that can be challenging for non-native speakers to pronounce (Hallberg, 1992). The Pashto script is adapted from the Arabic script with additional letters (Penzl, 1955). Furthermore, it is marked by its use of ergativity, which can be unfamiliar to speakers of nominative-accusative languages (Robson & Tegey, 2009).

Dialects of Pashto

Pashto encompasses two primary dialects: northern and southern. The northern variety, often termed the Yousafzai or Peshawari dialect, finds its speakers among the Pashtuns in Afghanistan's eastern and northeastern regions, inclusive of Kabul. Additionally, it's prevalent in Pakistan's eastern and southeastern zones, notably in Khyber Pakhtunkhwa (García and Munir 2016).

Conversely, the southern variant, sometimes referred to as the Qandahari Khattak dialect, is dominant in areas like southeastern Afghanistan, including locales such as Kandahar. In Pakistan, this dialect is spoken predominantly in the southeast and southwest, especially in cities like Khyber Pakhtunkhwa and Quetta Baluchistan. Both these main dialects are divided into several sub-dialects. To illustrate, under the southern bracket, we find dialects like Durrani, Kakar, and Khattak, among others. In contrast, the northern bracket includes dialects like Yusufzai, Khosti, and Afridi, to name a few (CeLCAR 2020; Dupree 2002).

Though there are variances across these dialects, most remain mutually intelligible. However, certain isolated dialects, such as the Waziri from Waziristan, Pakistan, and the Wardak, might pose comprehension challenges for broader Pashto-speaking audiences.

Intriguingly, Pashto doesn't align with a universally acknowledged standard form. While many languages, like English, have a recognized standard version, Pashto's diverse speakers often view their respective dialect as the benchmark. The Kandahari dialect is perhaps the closest to a universally accepted form, given its elevated status and frequent usage in written forms by the Pashtun community (Tegey and Robson 1996).

This absence of uniform standardization, especially in written contexts, complicates the process of teaching and assimilating Pashto. Authentic content, including newspapers and digital articles, often displays variance in orthography and punctuation, reflecting the predominant regional dialect. This inconsistency poses challenges for non-native learners attempting to gauge grammatical correctness. While the inception of Pashto academies in the mid and late 20th century, located in Peshawar and Kabul respectively, did usher in some standard orthographical norms, these guidelines often go overlooked. Many digitally available articles, often translations from diverse languages, lack thorough editing by proficient native Pashto individuals (University of Peshawar 2021).

Pedagogical Approaches:

Traditionally, Pashto was taught through rote memorization and oral repetition, especially in regions with limited access to formal education (Ahmed, 2010). In contemporary pedagogical approaches, there's a focus on communicative language teaching, which prioritizes real-life language use over structured grammar drills (Khan & Rahman, 2011). Given the complex phonetic characteristics of Pashto, pronunciation is often an emphasized component of modern curricula, utilizing both auditory tools and phonetic exercises (Hallberg, 1992). With the advent of technology, online platforms and language apps have started emerging, offering interactive lessons for global learners (Khan, 2018).

HOW TO USE THE TEXTBOOK

Designed to be user-friendly, we recommend learners progress from novice to advanced levels for the best experience. This textbook is more than just an educational tool—it is a gateway to the rich tapestry of Pashto culture and worldview.

Maximizing Learning Experience:

This textbook is best utilized with guidance from a proficient Pashto mentor. It thoughtfully combines colloquial and formal Pashto, starting each lesson with everyday vernacular before transitioning to its formal counterpart. This dual approach illuminates the nuances of written and spoken expressions.

Each lesson is structured to spark curiosity, beginning with essential questions. After a series of activities, a self-assessment helps gauge your understanding.

To fully engage with the material, learners must:

- Seek external resources to enrich understanding.
- Engage deeply with the content to enhance linguistic skills and sociocultural knowledge related to Afghanistan.
- Pay special attention to the Language and Cultural Notes sections, as they provide insights into Pashto language subtleties and Afghan culture.

For optimal results, learners must:

- Follow the chapters and lessons sequentially.
- Avoid skipping sections.
- Begin with Chapter One, Lesson 1.
- Emphasize Pashto reading and pronunciation, limiting dependence on transliteration.
- Consult the Language and Culture Notes sections diligently.

Lastly, the included audio files are instrumental for honing pronunciation.

ORGANIZATION OF LESSONS

1. **Essential Questions:**
Thought-provoking questions that set the context for the lesson, aiming to spark curiosity and provide a thematic direction for the upcoming content.
2. **Focus of the Lesson:**
A brief outline highlighting the primary objectives or learning outcomes of the lesson, guiding learners on what to expect and concentrate on.
3. **Exchanges (text and audio dialogues):**
Scripted dialogues portraying realistic interactions in the target language, complete with audio recordings to assist learners in comprehending pronunciation and conversational context.
4. **Language and Culture Notes:**
Insights that shed light on the intricacies and nuances of the language and its cultural background, helping learners understand the broader context of what they are studying.
5. **Vocabulary Preparation (audio & transliteration):**
A section dedicated to introducing new words or phrases relevant to the lesson, accompanied by audio clips for pronunciation clarity and transliteration to aid those still getting accustomed to the language's script.
6. **Multiple Learning Activities:**
A collection of diverse tasks and exercises tailored to engage learners and reinforce the lesson's content in various ways, catering to different learning styles.
7. **Direct Instruction:**
Explicit explanations and teaching of specific linguistic or cultural concepts, ensuring a comprehensive understanding of the lesson's core elements.
8. **Form-Focused Activities:**
Activities specifically designed to practice and refine particular linguistic structures or forms, such as grammar, syntax, or pronunciation.
9. **Critical and Higher-Order Thinking Tasks:**
Challenging exercises that push learners to engage in analysis, evaluation, or synthesis of the lesson's content, fostering a deeper level of comprehension.
10. **Theme-Related Proverb:**
A traditional saying or proverb relevant to the lesson's theme, offering cultural insight and connecting the language learning to deeper cultural values and perspectives.
11. **Can-Do Statements/Self-Assessment:**
Specific competencies or skills learners should have achieved by the end of the lesson. It serves as a self-evaluation tool, helping learners assess their own understanding and progress.

12. Review of the Chapter:

A concise summary recapping the main points and takeaways from the lesson, enabling learners to reinforce their understanding and prepare for subsequent chapters.



13. Interactive Learning:

Kotobee software provides interactivity for some of the learning activities. To access the activities, visit our site at languagementors.org/products for detailed instructions.

NOTE TO THE INSTRUCTOR

In our pursuit of bridging the gap in quality resources for the Pashto language, Language Mentors International (LMI) presents a textbook uniquely designed for transformative learning. As you embark on this teaching journey, here are some guidelines to help you make the most of this resource and enhance your learners' proficiency and overall learning experience:

- 1. Understand the Vision:** This textbook more than a tool to improve linguistic skills; it is a comprehensive guide to instill critical thinking and foster a genuine understanding of the Pashto language and culture. Recognize its transformative potential and communicate this vision to your learners.
- 2. Diverse Audience Appeal:** While this textbook caters primarily to adult learners across proficiency stages, its pedagogical depth makes it an invaluable tool for educators. Use it to refine your own understanding and to shape teaching strategies tailored to your students' needs.
- 3. Structured Progression:** Encourage learners to progress sequentially from novice to advanced levels, ensuring foundational concepts are firmly grasped before advancing to more complex topics.
- 4. Dual Linguistic Approach:** Highlight the textbook's thoughtful blend of colloquial and formal Pashto. Starting lessons with everyday language before transitioning to formal Pashto showcases the richness and versatility of the language. This method also offers students a practical and in-depth understanding of Pashto as it's spoken and written.
- 5. Listening Activities:** Ensure that when passages are read to students, both the colloquial and formal registers of the language are presented.
- 6. Engagement & Curiosity:** Each lesson is designed to ignite curiosity. Encourage active participation in discussions around the essential questions at the beginning of each lesson. This fosters engagement and ensures that learning is not passive absorption but active exploration.
- 7. Comprehensive Engagement:**
 - Direct learners to external resources, broadening their horizon and deepening their understanding.

- Emphasize the importance of the Language and Culture Note sections. These insights help students appreciate the subtleties of Pashto and the nuances of Afghan culture.
 - Stress the significance of following the content as structured, avoiding the urge to skip sections or jump ahead.
- 8. Emphasize Authentic Pronunciation:** Use the provided audio files regularly. These are not only crucial for correct pronunciation but also for understanding the tonal and rhythmic qualities of spoken Pashto.
- 9. Feedback Loop:** As educators, your feedback is invaluable to us. Share your experiences and insights. Your input will be instrumental in shaping the future editions of this textbook, ensuring it remains a dynamic and evolving resource.
- 10. Answer Keys:** Answers are provided to all activities in **purple** font color.

By leveraging the full potential of this textbook and its pedagogical innovations, you can ensure your learners don't just learn Pashto—they live and breathe it. Together let us unveil the rich tapestry of the Pashto culture and language.

Course Map

Chapter	Themes	Functions	Structure	Skills and Learning Strategies	Critical Thinking Strategies (Language and Culture Notes)
Chapter One Alphabet and Survival Phrases	Lesson 1 Pashto Alphabet	Identify, pronounce, read, and write each letter of the alphabet, laying the foundation for future literacy and comprehensive reading skills.	• Vowels • Consonants • Conjugation	• Reading and listening comprehension • Produce Pashto letters, words, and short phrases • Scan text for information	Compare and contrast the Pashto alphabet and symbols with those of other languages.
	Lesson 2 Survival Phrases	Ask for help using classroom words and phrases.	• Memorized words and phrases	• Reading and listening comprehension • Producing Pashto letters, words, and short phrases	Understand useful phrases and apply them as needed.
Chapter Two Meeting and Greeting	Lesson 1 Introducing Self	Introduce oneself using in a culturally appropriate manner.	• Present simple: <i>to be</i> • Personal pronouns • Circumpositions	• Reading and listening comprehension • Compare & contrast diglossia variations • Understand and apply information	Compare & contrast customs of self & mutual introduction across cultures. Discuss how customs influence interpersonal interactions & social dynamics.
	Lesson 2 Greeting	Properly greet a Pashto speaker and ask culturally appropriate questions.	• Possessive pronouns (strong) • Numbers	• Reading and listening comprehension • Compare & contrast diglossia variations • Understand & apply information	Compare and contrast cultural practices in the Afghan culture with those of other communities, and discuss what it means to be polite in the Afghan culture.

	Lesson 3 Pashtunwali: Hospitality	Describe how the hospitality code of honor guides Pashtun's way of life.	Simple questions and answers	- Reading and listening comprehension - Compare, understand & apply information	Analyze and evaluate cultural practices in the Afghan culture with those of other communities.
Chapter Three Family and Occupations	Lesson 1 My Family	Describe family members and kinship terms using culturally appropriate manners.	- Possessive pronouns - Simple present: Action verbs - Adverbs of time	- Reading and listening comprehension - Compare & contrast diglossia variations - Understand and apply information	Compare and contrast family dynamics in Afghan society with those of other communities.
	Lesson 2 Occupations	Discuss typical jobs and the factors that shape a Pashtun's perspective about a job	- Directional pronouns - Feminine nouns - Oblique: Noun or noun phrase (feminine)	- Discuss practices - Research - Understand and apply information	Explore and discuss factors that influence Afghan career decisions.
	Lesson 3 Pashtunwali: Revenge	Explain Pashtunwali as related to revenge /justice and how it guides the Pashtun way of life.	Simple questions and answers	Reading & reflecting using critical thinking	Compare & contrast the cultural practices of Afghans with other communities, & discuss what it means to be polite in the Afghan culture.
Chapter Four Society and Traditions	Lesson 1 Appearance and Personality	Describe yourself using appropriate adjectives.	- Masculine nouns - Oblique: Noun or Noun Phrase - Adjectives - Simple present	- Reading and listening comprehension - Compare and contrast diglossia variations - Understand and apply information	Analyze and evaluate cultural practices in the Afghan culture with those of other communities.
	Lesson 2 Places and Local Customs	Describe the significance of geographical locations & identify differences and similarities in	- Possessive pronouns (weak) - Reflex Pronoun - Prepositions - Cardinal directions	- Discuss practices - Research - Understand and apply information - Scan text for information	Compare and contrast Afghan culture with other communities in relation to people's attire in public.

		the clothing styles.			
	Lesson 3 Pashtunwali: Jirga	Describe the Pashtunwali principle of <i>jirga</i> & how it guides the Pashtun way of life.	Simple questions and answers	Reading and reflecting using critical thinking	Compare & contrast Afghan cultural practices with those of other communities, and discuss what it means to be polite in the Afghan culture.
Chapter 5 My Daily Routine	Lesson 1 Leisure Time Activities & Hobbies	Explain Afghan leisure activities and how to invite a friend to accompany you.	- WH Questions - Vocative Cases - Adverbs of Time and Frequency - Simple Present	- Reading and listening comprehension - Compare and contrast diglossia variations - Understand and apply information	Compare and contrast Afghan social dynamics and leisure activities with those of other communities.
	Lesson 2 My Holidays	Describe cultural and religious holidays in Afghanistan and explain how Afghans celebrate these holidays.	- Expressions: 'like' and 'need' - Days of the week - Cardinal Numbers - Telling time	- Discuss practices - Research - Understand and apply information - Scan text for information	Compare and contrast holidays and festivals in Afghan culture with those in other cultures.
	Lesson 3 Pashtunwali: Nanawatai	Define the Pashtunwali principle of <i>Nanawatai</i> and how it guides the Pashtun way of life	Simple questions and answers	Reading and reflecting using critical thinking	Compare and contrast the social dynamics and Afghan leisure activities with those of other communities.
Chapter 6 Visiting the City and Shopping	Lesson 1 Food and Hospitality	Ask and answer questions about food and describe Afghan cuisine.	- Food - Simple Present	- Reading and listening comprehension - Compare and contrast diglossia variations - Understand and apply information	Compare and contrast the Afghan staple foods with those of other cultures, and reflect on how culture and religion influence the Afghan diet.

	Lesson 2 Transportation	Describe the transportation system in Afghanistan and plan short- and long-distance trips in the country.	- Simple Present - Articles: Raa (را), Der (در), and War (وړ) - Ordinal Numbers	- Discuss practices - Research - Understand and apply information - Scan text for information	Compare and contrast various modes of transportation in Afghanistan with those in other countries, and discuss the challenges Afghans face while commuting, including barriers to gender mobility.
	Lesson 3 Pashtunwali: Nang and Ghairat	Define the Pashtunwali principles of <i>Nang</i> and <i>Ghairat</i> and how they guide the Pashtun way of life	Simple questions and answers	Reading and reflecting using critical thinking	Compare and contrast Afghan cultural practices with those of other communities, and discuss what it means to be polite in Afghan culture.
Chapter 7 Housing and House Chores	Lesson 1 Housing & Furniture	Describe typical Afghan housing and furniture.	Simple Present	- Reading and listening comprehension - Compare and contrast diglossia variation - Understand and apply information	Compare and contrast traditional Afghan housing and lifestyle with those of other communities, and discuss Afghan cultural practices.
	Lesson 2 House Chores & Responsibilities	Identify chores and discuss the household responsibilities of different members within an Afghan family.	- Simple Present - Clothing	- Discuss practices - Research - Understand and apply information	Gender Roles in Afghan Society: Dynamics of the Afghan Family Structure
	Lesson 3 Pashtunwali: Namoos and Pardah	Describe the Pashtunwali principles of <i>Namoos</i> and <i>Pardah</i> and how they guide the	Simple questions and answers	Reading and reflecting using critical thinking	Compare and contrast cultural practices in the Afghan culture with those of other communities, and discuss what it

		Pashtun way of life.			means to be polite in Afghan culture.
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CHAPTER ONE

لومړۍ څپرکۍ

PASHTO ALPHABET AND SURVIVAL PHRASES

گټورې جملې او اصطلاح ګانې

که په ځان باندې قدم کړې دي، رحمانه!
نه فلکه به دې لاندې تر قدم شي

«رحمان بابا»

*If you conquer yourself, Rahman!
The nine layers [of sky] will be under your feet.
"Rahman Baba"*

LEARNING OBJECTIVES

I. NCSSFL-ACTFL CAN-DO STATEMENTS PROFICIENCY BENCHMARKS (From: ACTFL Website: NCSSFL-ACTFL CAN-DO STATEMENTS: PERFORMANCE INDICATORS FOR LANGUAGE LEARNERS 2017)

NOVICE PROFICIENCY BENCHMARK

A. Interpretive Mode: I can identify the general topic and some basic information in both very familiar and everyday contexts by recognizing practiced or memorized words, phrases, and simple sentences in texts that are spoken, written, or signed.

Chapter Objectives

- Become familiar with the *Pashto alphabet and survival phrases*.

B. Interpersonal Mode: I can communicate in spontaneous spoken, written, or signed conversations on both very familiar and everyday topics, using a variety of practiced or memorized words, phrases, simple sentences, and questions.

Chapter Objectives

- Become familiar with how native speakers communicate in spontaneous spoken, written, or signed conversations on both very familiar and everyday topics, specifically the *Pashto alphabet and survival phrases*, using a variety of practiced or memorized words, phrases, simple sentences, and questions.

C. Presentational: I can present information on both very familiar and everyday topics using a variety of practiced or memorized words, phrases, and simple sentences through spoken, written, or signed language.

Chapter Objectives

- Become familiar with how native speakers present information on both very familiar and everyday topics, specifically the *Pashto alphabet and survival phrases*, using a variety of practiced or memorized words, phrases, and simple sentences through spoken, written, or signed language.

D. Intercultural:

- **Investigate:** In my own and other cultures **I can** identify products and practices to help me understand perspectives.
- **Interact:** **I can** interact at a survival level in some familiar everyday contexts.

Chapter Objectives:

- Become familiar with cultural products and practices, specifically the *Pashto alphabet and survival phrases*, to help me understand perspectives.
- Become familiar with how native speakers interact at a survival level in some familiar everyday contexts, specifically when using the *alphabet and useful phrases and expressions*.

LESSON 1

لومړی درس

PASHTO ALPHABET

پښتو الفبا

CHP 1. L 1. ESSENTIAL QUESTIONS

- What alphabet is used to write Pashto, and how many characters does it contain?
- How are the sounds in Pashto similar to or different from those of English?

د پښتو لومړنی کورس ته
ښه راغلاست.

- How do the components of the Pashto alphabet fit together?

CHP 1. L 1. FOCUS OF THE LESSON

In this lesson, you will be able to identify, pronounce, read, and write each letter of the alphabet, laying the foundation for future literacy and comprehensive reading skills.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 1. L 1. Lesson Learning Checklist).

CHP 1. L 1. DIRECT INSTRUCTION

A. ABOUT THE PASHTO ALPHABET

The writing system used for Pashto differs considerably from that used to write English. It is composed of two main categories of characters: *tori* (singular *toray*) which are always written, and *harakāt* (singular: *harakat*) which go above or below the *tori* and are almost never written. In order to understand the pronunciation of written words in Pashto, however, both *tori* and *harakāt* must be taken into consideration. To emphasize this significant difference from the English alphabet, and reinforce the important distinction between *tori* and *harakāt*, this book will not use the word ‘letter’ to refer to the components of the Pashto alphabet, and will instead use the Pashto-specific terms.

Part I of this chapter introduces the *tori* —the essential portion of the Pashto alphabet that will allow you to start reading and writing immediately. Part 2 covers the *harakāt* and other diacritics which, while not often used in writing, help to better understand pronunciation.

Language and Culture Note 1.

Tori

It is important to distinguish between how Pashto is written and how it sounds. When we talk about the various characters used to write Pashto, we will use the words *tori* and *harakāt*. When we talk about the sounds that these characters can make and the pronunciation of Pashto generally, we will use words like *vowels* and *consonants*. This is because some of the *tori* can make both vowel and consonant sounds, and, while the *harakāt* are almost never written, the vowel sounds that they represent are always pronounced.

You may be familiar with the way in which the English alphabet is generally sorted into *consonant* and *vowel* letters. This system may be somewhat functional, but it is far from an accurate description of how writing English works. For example, take the rule for when to use the two forms of the indefinite article *a/an*. It is usually said that *a* is used before words beginning with a consonant, and *an* is used before words beginning with a vowel:

a hat
an umbrella

However, there are many examples that initially seem to contradict the rule:

an hour
a uniform

This rule can only be correct if we understand it to be talking about vowel and consonant *sounds*, not vowel and consonant *letters*. *H* is usually counted as one of the consonant letters, but the word ‘*hour*’ is pronounced as if it begins with a vowel *sound*. Likewise, the letter *u* is

usually considered a vowel, but when we pronounce the word ‘*uniform*,’ it begins with a consonant *y* sound, therefore it is always preceded by *an*, not *a*.

In Pashto, the *harakāt* always represent vowel *sounds*, but they are almost never written. The *tori* characters are much more complicated; four *tori* (ا, آ, ۍ, and ځ) are used to write both *vowel* and *consonant* sounds depending on the context, while a few other *tori* can be silent (ځ, and sometimes ږ and څ). For this reason, we will refrain from dividing the characters of the Pashto alphabet into *vowels* and *consonant* to describe the *tori* characters themselves, and instead use them only to describe the *sounds* that they make in certain contexts.

Pronunciation, spelling, vocabulary, and occasionally even grammar in Pashto is relatively variable compared to that of English, even in places where one would expect a unified, standardized form of the language. For example, a cursory survey of textbooks, newspapers, dictionaries, and government publications reveals that the Pashto word for *barley* is usually written two different ways, but a total of five distinct spellings can be found. Part of this is due to the fact that several of the *tori* that represent consonant sounds are pronounced differently across the Pashto-speaking world, and that there are different spelling standards in Afghanistan and Pakistan. Another cause of spelling variation found in standard written Pashto is that the Arabic alphabet used to write the language differentiates vowels based on length, but length is not contrastive for the majority of vowels in Pashto. For this reason, vowel sounds that are usually written with *harakāt* may sometimes be represented by *tori* instead; even Afghan government ministry publications use both کونړ and گنړ to write the name of Kunar province in Pashto. Multiple spellings and pronunciations do not mean that spelling words correctly is not important, and it is not altogether different from the current situation in English where there is more than one standard spelling of the word *gray/grey* and multiple standard pronunciations of the word *garage*.

This book is the product of a synthesis of leading linguistic descriptions of the language, existing learning materials, and experience using written and spoken Pashto in the real world, and thus tries to present the learner with ways of speaking and writing that will be accepted by the majority of Pashto speakers in Afghanistan. This book is by no means definitive, however, and a successful Pashto learner will be flexible and always attentive to how the language is used and its context.

B. Tori

The modern Pashto alphabet was adapted from the Arabic alphabet and contains an additional fifteen *tori* to represent sounds unique to the Pashto language. Pashto, like Arabic, is cursive and written from right to left in a cursive style, which means that the *tori* in a single word are generally connected to each other in a line.

Language and Culture Note 2.

Spelling Choice

In English, ph and f can make the same sound (in the words photo and foam), as can c and k (as in the word cake), and j and g (as in germ and jury). The use of these letters is determined by the history of how and when these words developed or were borrowed into the language, and the same can be said for many of the spelling choices in Pashto as well.

One way that the Pashto writing system is very distinct from the English alphabet is that many of the vowel sounds in Pashto are not written at all; it is very common for a Pashto word to be represented as a string of *tori* representing consonant sounds only, and the reader is left to fill in the vowels based on what they think the word is. For this and other reasons, the Pashto alphabet is only *partially* phonetic, and it will take some time to get used to reading and writing in the language. To help with this process, the first book in this series provides a transliteration with all the vowel sounds included for the common words and phrases used in each lesson.

The following is a chart of all 44 *tori* used to write Pashto. The IPA (International Phonetic Alphabet) symbols representing the sounds of each *toray* have been provided in the middle column for reference, but this book will use the simplified transliteration system to the right. Some of the English words given as examples of sounds of *tori* in Pashto are close approximations but not exact. For these *tori*, as well as the *tori* that have no equivalents in English, it is best to listen to a native speaker demonstrate these sounds or use the IPA symbols listed to look them up in Wikipedia or other resources.

<i>Toray</i>	Name of <i>Toray</i>	IPA symbol	Transliteration	American English Approximation
ا	الف <i>alif</i>	[a]	ā (varies)	hot* and/or spa* *closest equivalent
ب	بي <i>be</i>	[b]	b	berry
پ	پي <i>pe</i>	[p]	p	spot
ت	تي <i>te</i>	[t]	t	step
ټ	ټي <i>te</i>	[t̚]	t̚	artistic* *closest equivalent

<i>Toray</i>	Name of <i>Toray</i>	IPA symbol	Transliteration	American English Approximation
ث	ثی <i>se</i>	[s]	s	sea
ج	جیم <i>jim</i>	[dʒ]	j	jug
چ	چی <i>če</i>	[tʃ]	č	cheese
ح	حی (حلو) <i>he (halwā)</i>	[h]	h	hall
خ	خی <i>xe</i>	[x]	x	chutzpah
ع	خی <i>je</i>	[dʒ] / [z]	ǰ	lads / zebra
ث	خی <i>ce</i>	[ts] / [s]	c	cats / sea
د	دال <i>dāl</i>	[d]	d	dog
ڊ	دال <i>dāl</i>	[d]	ḍ	boarder* <i>*closest equivalent</i>
ذ	ذال <i>zāl</i>	[z]	z	zebra
ر	ری <i>re</i>	[r]	r	ready
ړ	ړی <i>re</i>	[ɾ]	ɾ	horror* <i>*closest equivalent</i>
ز	زی <i>ze</i>	[z]	z	zebra
ژ	ژی <i>že</i>	[ʒ]	ž	vision
ږ	ړی <i>že</i>	[g] / [z]	ž	give / version*
س	سین <i>sin</i>	[s]	s	sea
ش	شین <i>šin</i>	[ʃ]	š	ship
ښ	ښین <i>šin</i>	[x] / [ʃ]	š	chutzpah / earshot* <i>*closest equivalent</i>
ص	صاد <i>šād</i>	[s]	s	sea
ض	ضاد <i>zād</i>	[z]	z	zebra
ط	طوی <i>toy</i>	[t]	t	tea

ظ	ظوی zoy	[z]	z	z ebra
ع	عین 'ayn	varies	‘	no equivalent
غ	غین ğayn	[ɣ]	ğ	no equivalent
ف	فی fe	[f]	f	f ish
ق	قاف qāf	[q]	q	no equivalent
ک	کاف kāf	[k]	k	k eepest
گ	گاف gāf	[g]	g	g ive
ل	لام lām	[l]	l	l ive
م	میم mim	[m]	m	m ug
ن	نون nun	[n]	n	n ear
ن	نون nuṇ	[ɳ]	ɳ	ornery* *closest equivalent
و	واو wāw	[w] [u] [o]	w u / o	w eather bo ot / bo at
ه	گرنده هي gərda he	[h]	h	h all
ی	ملینه یا mulayaná yā	[ai]	ay	h ay* *closest equivalent
ي	معروفه یا ma'ruḫa yā	[j] [i]	y i	y ellow s eed
ې	مجهوله یا majhulə yā	[e]	e	r aid *closest equivalent
ی	بنجینه یا šəjīnā yā	[əi]	əy	visa <u>y</u> es
ئ	کرواله یا kərwāla yā	[əi]	əy	visa <u>y</u> es

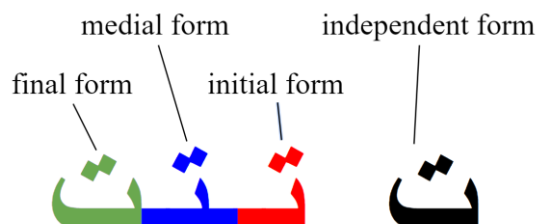
When introducing students to reading and writing in Pashto, the *tori* are usually grouped together according to their shared shapes to make them easier to learn and use. On the following pages, we introduce eleven groups of related *toray* shapes, and six *tori* that do not fit into any group and must be learned separately.

Language and Culture Note 3.

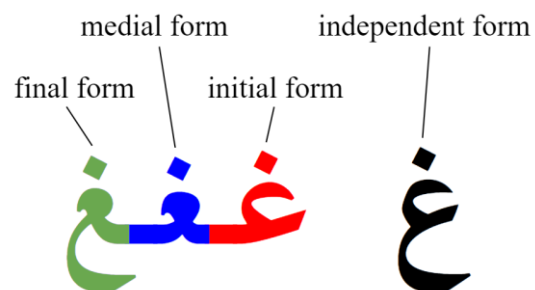
Tori Groupings															
These groupings of <i>tori</i> are also used in the world outside of the classroom. In English, groups, steps in a sequence, and items on lists are often labeled A, B, C, etc. In Pashto, instead of using the sequence of all 44 <i>tori</i> , only the first <i>toray</i> of each group is used:															
<i>yā</i> group	<i>nun</i> group			<i>kāf</i> group			<i>ayn</i> group		<i>toy</i> group	<i>sād</i> group	<i>sin</i> group	<i>re</i> group	<i>dāl</i> group	<i>iim</i> group	<i>be</i> group
ی	و	ه	ن	ل	م	ک	ف	ق	ط	ص	س	ر	ډ	ځ	ا
ي			ښ			ک			ډ	ص	س	ر	ډ	ځ	ا
ې											ښې				
ى												ښ			
ئ												ښ			
													ښ		
														ښ	
															ښ

Since Pashto is written in a cursive style, most of the *tori* are connected to the *toray* that come before and after them within the word. For many *tori*, this means that the shape of a *toray* can change slightly depending on where it is within the word, with a maximum of four distinct positions: *independent*, *initial*, *medial*, and *final*. Some *tori* don't change shape significantly, while others can be hard to recognize at first.

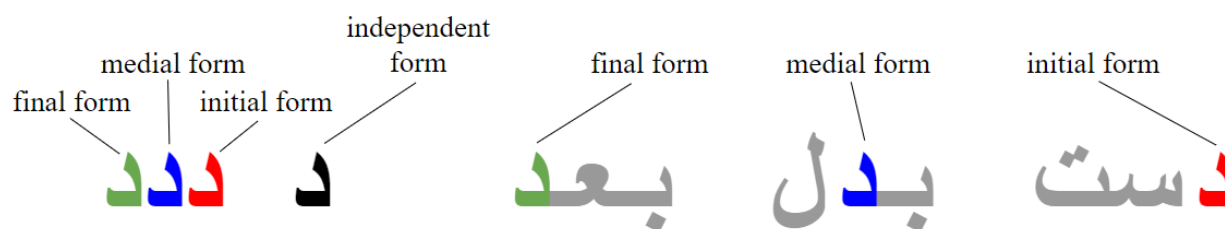
The *toray* ت, in the *be* group has a similar shape in all positions within a word.



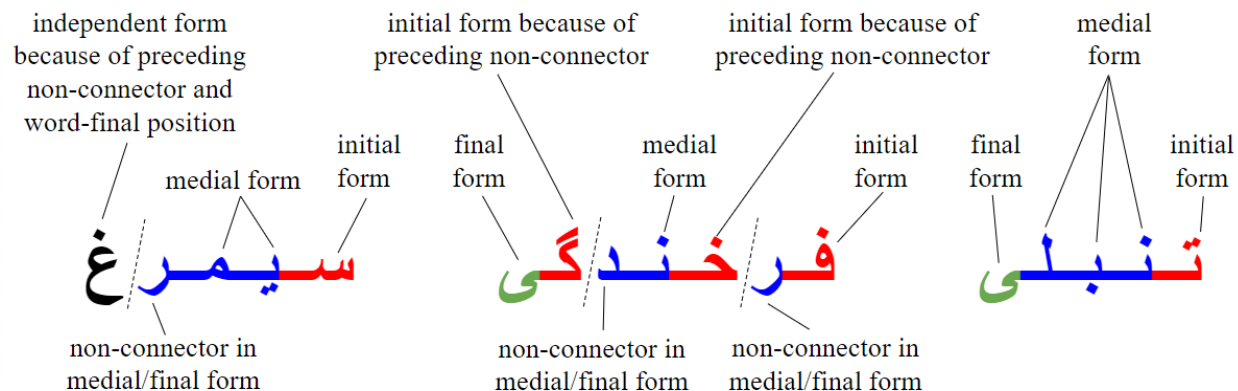
The *toray* غ, in the *'ayn* group, however, changes shape considerably depending on context.



A select group of *tori* never connect to the *toray* that follows them, meaning that the writer must pick up the pen after forming these *tori* and write the following *toray* in its initial form. For this reason, this book refers to them as non-connectors. Below are the different forms of the *toray* *dāl*, which is a non-connector.



Because some *tori* do not connect to *toray* before them, this means that whether a *toray* is in independent, initial, medial, or final position is a factor of both where they are within the word and whether the *toray* preceding them is a connector or a non-connector:



Finally, in addition to the main shapes of each *toray*, many *tori* have dots (called *nuqta* in Pashto), rings (*panḍak*), or vertical or horizontal strokes that differentiate them from other similarly shaped *tori*. These additions to the main body of the *toray* are always added after the full word has been written. In other words, the string of connected *tori* main shapes (*in black below*) is written first, and then the writer goes back over the word and adds the additional strokes and dots (*in red*) where necessary to complete the word:

زمونږ وطن گران دی

1. Alif (ا) & Alif Madda (آ)

alif	ا	alif madda	آ
ā spa			

Alif is the first *toray* in the Pashto alphabet. It is one of the few *tori* that represents a vowel sound. At the middle or end of a word, *alif* always makes an [a] sound like the one in English *spa*. At the beginning of a word, the form of *alif* that makes this sound sometimes has an extra symbol on top, and this form is called *alif mad*. At the time this book is being published, some Pashto-language publications use *alif madda* in a consistent, regular manner, while many others use plain *alif* to write the [a] sound at the beginning of a word. Additionally, there are other forms of *alif* used at the beginning of words that make many different sounds, but these forms are described later in the section on *harakāt*.

Alif is also one of the few *tori* that are non-connectors, meaning that it never connects to the *toray* following it. As with other non-connectors, *alif* can, however, be connected to the *toray* preceding it, depending on whether that *toray* is a connector or not.

Shapes and Positions

Final*		Medial*		Initial*		Independent*	
<i>sabā</i>	سبَا	<i>bām</i>	بَا	<i>ālu</i>	آلو	<i>paxwā</i>	پخوا

*Because *alif* is a non-connector, it has only two forms: medial/final and independent/initial.



Learning Activity 1. Circle *alif* in the following words.

چای	آرغنداب	نعمت الله	کابل	آچار
آزاد	مقیاس	بنایسته	کندهار	زما
پیاز	آب وهوا	آسیا	خرما	ستا

Writing Practice

Remember that Pashto is written from right to left. When you handwrite *alif* in the independent and initial positions, it is drawn from top to bottom. However, it is drawn from the bottom up in the medial and final positions. Remember: because *alif* is a non-connector, it only has two distinct forms.

Medial and Final	<i>Alif Madda</i>	Independent and Initial



Learning Activity 2. Practice writing the shapes of *alif* below.

Handwriting practice lines for the letter *alif*. The first set of lines shows the letter *alif* written in red ink, with a red dot indicating the starting point and a red line indicating the direction of the stroke. The second set of lines shows the letter *alif* written in red ink, with a red dot indicating the starting point and a red line indicating the direction of the stroke.

2. The *Be* (ب) Group

<i>se</i>	ث	<i>te</i>	ت	<i>ṭe</i>	ٲ	<i>pe</i>	پ	<i>be</i>	ب
<i>s</i> sea		<i>t</i> step		<i>ṭ</i> artistic (closest equivalent)		<i>p</i> spot		<i>b</i> berry	

The *be* group has five similar-looking *tori*: *be*, *pe*, *te*, *ṭe*, and *se*. The *toray se* only occurs in words borrowed from Arabic, where it was originally pronounced very differently. Pashto speakers, however, pronounce this *toray* with an *s* sound identical to *sin* (س) and *sād* (ص) introduced in the following pages, but preserve the original Arabic *se* in writing. The *toray te* is pronounced like the *t* in English, but with the tongue pressing up against the back of the teeth. The *toray ṭe* is sometimes difficult for English speakers to pronounce correctly. It is similar to the *t* sound in English, but pronounced with the tongue curled back in the mouth as it is when making the *r* sounds in *rural*.

All the *tori* in the *be* group are connectors, meaning that they connect to the *toray* that follows them.

Shapes and Positions

Final	Medial	Initial	Independent
ب	ب	ب	ب
<i>seb</i>	سېب	<i>kabāb</i>	کباب
<i>šrap</i>	شرپ	<i>pil</i>	پیل
<i>waxt</i>	وخت	<i>tut</i>	توت
<i>caḡmaṭ</i>	چغمت	<i>ṭabar</i>	ٲبر
<i>maks</i>	مکت	<i>sabt</i>	ثبت
		<i>bahs</i>	بحث



Learning Activity 3. In the following list of words, circle all of the members of the *be* group.

تاثیر	تقلید	راحت	تاجکستان	بل
تول	خپته	پټ	کتاب	پښتو
اکثریت	سپین	پیسه	توپ	کوټه

Writing Practice

Final	Medial	Initial	Independent



Learning Activity 4. Practice writing the different forms of the *tori* in the *be* group below and how they connect to the *tori* around them. Remember that the dots and rings that differentiate *tori* in the *be* group are written after the string of connected *tori* is completed.

ب پ ت ث

ب پ ت ث

ب پ ت ث

پت

پات

ثبت

اثبات



Learning Activity 5.

<i>ce</i>	خ	<i>je</i>	خ	<i>xe</i>	خ	<i>he</i> <i>halwā</i>	ح	<i>če</i>	چ	<i>jim</i>	ج
<i>c</i> cats / sea	<i>j</i> lads / zebra		<i>x</i> chutzpah	<i>h</i> hall		<i>č</i> cheese	<i>j</i> jug				

Detach the *tori* of the following words. See the example.

ثبات	پاپ	باب	پاپ	ثبات
ث ب ا ت				



Learning Activity 6. Connect the following *tori*. Remember that *alif* is connectable only to a *toray* it follows if that *toray* is connectable.

ث ب ت	ت ا ت ا	پ ت ا پ ت	ت ا ب	ت پ
				تپ

3. The *Jim* (ج) Group

The *jim* group has six *tori*: *jim*, *če*, *he halwā*, *xe*, *je*, and *ce*. The *toray he halwā* only occurs in words borrowed from Arabic, where it was originally pronounced very distinctly from the *h* sound in English. Pashto speakers pronounce this *toray* with an *h* sound (identical to *he do-čašma*), but preserve the original Arabic *toray* in writing. The *toray xe* is used to represent a sound that is not very common in English: the voiceless uvular fricative. This sound is found in some English words borrowed from Yiddish, such as *chutzpah* and *challah*, the German pronunciation of the last name of the composer Johann Sebastian *Bach*, and the Scottish pronunciation of the word *loch*. The *tori je* and *ce* are pronounced differently in the two dialects covered in this book. You will learn more about dialectal variation in later chapters.

All the *tori* in the *jim* group are connectors, meaning that they connect to the *toray* that follows them.

Shapes and Positions

Final		Medial		Initial		Independent	
ج		ج		ج		ج	
<i>xali</i> j	خليج	<i>bān</i> jān	بانجان	<i>jo</i> š	جوش	<i>aw</i> j	اوج
<i>ma</i> ĉ	مچ	<i>ka</i> ĉālu	کچالو	<i>ĉā</i> y	چای	<i>u</i> ĉ	اوچ
<i>sahi</i> h	صحیح	<i>ma</i> hfuz	محفوظ	<i>hal</i> wā	حلوا	<i>islā</i> h	اصلاح
<i>mal</i> a <i>x</i>	ملخ	<i>ma</i> <i>x</i> bir	مخبر	<i>x</i> abar	خبر	<i>ko</i> <i>x</i>	کوخ
<i>man</i> ĵ	منج	<i>ran</i> ĵur	رنخور	<i>ĵi</i> gar	ڇيگر	<i>ĵo</i> ĵ	ڇوڇ
<i>hi</i> c	هيڇ	<i>ka</i> coṛə	ڪڙوره	<i>cā</i> r	ڄار	<i>xa</i> r <i>c</i>	خرڇ

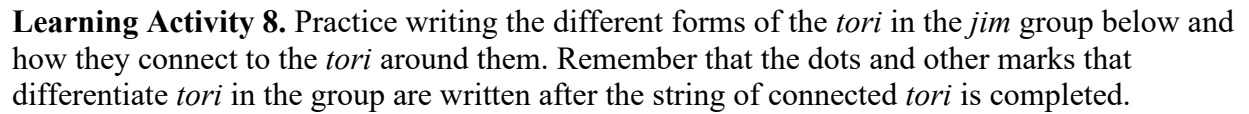


Learning Activity 7. In the following list of words, circle all the members of the *jim* group.

ڇڇه	چرخ	مچان	حاجيان	حجاب
بڻڇه	ڇپڻه	چپ	ناجوڙ	ڇنڇير
پاڇڀل	ڇناور	ڇم	پاڇا	اڇار

Writing Practice

Final	Medial	Initial	Independent



حجاب



Learning Activity 9. Detach the *tori* of the following words. See the example.

چاپ	تاج	پخت	حاجت	حجاب
				ح ج ا ب



Learning Activity 10. Connect the following *tori*. See the example.

ب چ ت	ت خ ت	پ ت ح	پ ا چ ا	خ ت
				خ ت

4. The *Dāl* (د) Group

<i>zāl</i>	ذ	<i>ḍāl</i>	ډ	<i>dāl</i>	د
<i>z</i> zebra		<i>ḍ</i> boarder (closest equivalent)		<i>d</i> dog	

The *dāl* group has three *tori*: *dāl*, *ḍāl*, and *zāl*. Like *ṭe*, *ḍāl* is pronounced with the tongue curled back in the mouth. *Zāl* generally occurs in words borrowed from Arabic, and while this *toray* is pronounced very distinctly in the source language, Pashto speakers pronounce it as *z* (identical to *ze*, *zād*, and *zoy*). You will learn more about dialectal variation in later chapters.

All the *tori* in the *dāl* group are non-connectors, meaning that they do not connect to the *toray* that follows them.

Shapes and Positions

Final*		Medial*		Initial*		Independent*	
ذ				د			
<i>band</i>	بند	<i>bandar</i>	بندر	<i>dwa</i>	دوه	<i>rod</i>	رود
<i>lanḍ</i>	لنډ	<i>ganḍāl</i>	گنډل	<i>ḍiwə</i>	ډيوه	<i>dāḍ</i>	ډاډ
<i>kāḡaz</i>	کاغذ	<i>guzār</i>	گذار	<i>zākir</i>	ذاکر	<i>ma ’āz</i>	معاذ

*Because *tori* in the *dāl* group are non-connectors, they have only two forms: medial/final and independent/initial.

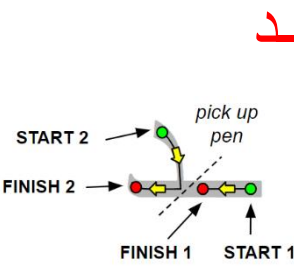
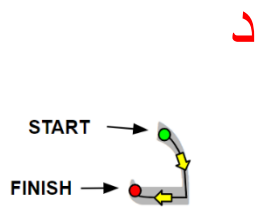


Learning Activity 11. In the following list of words, circle all the members of the *dāl* family.

فرید	حمیده	دروازه	سودا	دکاندار
پز	پرم	مفرد	پاله	گردپز
ادبیات	پروند	درزی	نژاد	بنداز

Writing Practice

When you handwrite the *tori* of the *dāl* group, in the initial/unattached positions it is drawn from top down.

Medial/Final	Independent/Initial
	



Learning Activity 12. Practice writing the different forms of the *tori* in the *dāl* group below and how they connect to the *tori* around them. Remember that the dots and rings that differentiate *tori* in the group are written after the string of connected *tori* is completed.

د د ذ

د د ذ

ابتدا

تجدد

جذب



Learning Activity 13. Detach the *tori* of the following words. See the example.

آباد	احتجاج	اجاد	حج	احد
				د ا ر د



Learning Activity 14. Connect the following *tori*. See the example.

ان دا خ ت	ذ ب ح	ا د ب	ا ت ح ا د	ب ا د
				باد

5. The Re (ر) Group

že	ر	že	ژ	ze	ز	re	ر	re	ر
ž give / version (closest equivalent)	ž vision			z zebra		r horror (closest equivalent)*	r ready		

The *re* group has five *tori*: *re*, *re*, *ze*, *že*, and *že*. *Ze* has the same sound as the *toray zāl* mentioned previously, as well as *zād* and *zoy*. Like the *tori je* and *ce* covered previously, the *toray že* is pronounced differently in the two dialects covered in this book.

Like the *dal* group, all *tori* in the *re* group are non-connectors.

Shapes and Positions

Final*		Medial*		Initial*		Independent*	
ر				ر			
<i>lmar</i>	لمر	<i>herawəl</i>	هبرول	<i>rištiyā</i>	رښتيا	<i>wror</i>	ورور
<i>mər</i>	مر	<i>taṛəl</i>	ترل	<i>rundawəl</i>	رندول	<i>moṛ</i>	مور
<i>markaz</i>	مرکز	<i>tezāb</i>	تېزاب	<i>zarğun</i>	زرغون	<i>rāz</i>	راز
<i>ğaz</i>	غز	<i>viža</i>	ويژه	<i>žer</i>	ژير	<i>bandaž</i>	بنداژ
<i>maž</i>	مز	<i>təžay</i>	تېزی	<i>žaləy</i>	رلی	<i>kož</i>	کور

*Because *tori* in the *re* group are non-connectors, they have only two forms: medial/final and independent/initial.

Language and Culture Note 4.

Distinguishing Groups

It is important to distinguish between *tóri* in the *dāl* group and the *re* group. While they may initially look similar, *tóri* in the *dāl* group sit on the line, while *tóri* in the *re* group do not begin as high above the line as the *dāl* group and also extend well below the line.

Medial/Final Initial/Independent

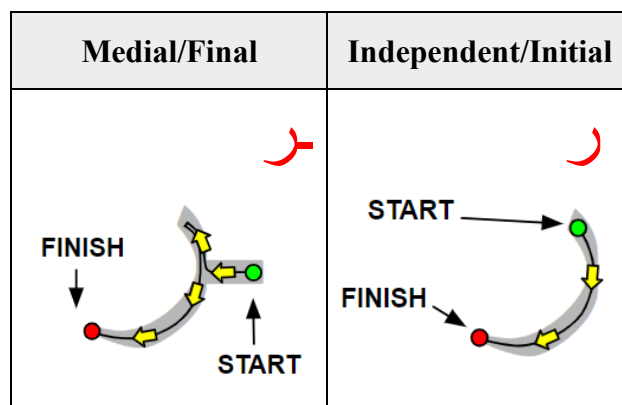


Learning Activity 15. In the following list of words, circle all the members of the *re* group.

گردېز	درزي	دروازه	ړوند	دكاندار
نژاد	مزار	مفرد	خېگر	ژاله
خواره	غږېدل	زړگي	لړم	زهرا

Writing Practice

When you handwrite the *tóri* of the *re* group, in the initial/unattached positions it is drawn from top down.





Learning Activity 16. Practice writing the different forms of the *tori* in the *re* group below and how they connect to the *tori* around them. Remember that the dots and rings that differentiate *tori* in the group are written after the string of connected *tori* is completed.

ر ر ز ژ ر

ر ر ز ژ ر

ر ر

چادر

جراح



Learning Activity 17. Detach the *tori* of the following words. See the example.

جراحت	اخراج	آبدار	جراح	دارد
				د ا ر د



Learning Activity 18. Connect the following *tori*. See the example.

ذرات	آخرت	بازاز	جاب ر	زبر
				زبر

6. The *Sin* (س) Group

<i>šin</i>	ش	<i>šin</i>	ش	<i>sin</i>	س
š chutzpah / earshot (closest equivalent)		š ship		s sea	

The *sin* group has three *tori*: *šin*, *šin*, and *šin*. The *toray sin* makes the same sound as the *toray se* mentioned previously and the *toray sād* mentioned below. The *toray šin* is pronounced differently in the two dialects covered in this book.

Both *tori* in the *sin* group are connectors.

Shapes and Positions

Final		Medial		Initial		Independent	
س		س		س		س	
'aks	عكس	<i>pista</i>	پسته	<i>ser</i>	سیر	<i>dars</i>	درس
'ayš	عیش	<i>kišəp</i>	کیشپ	<i>šin</i>	شین	<i>māš</i>	ماش
šiša	بنیینه	<i>maxkaš</i>	مخکبش	šāystə	بناپسته	gāš	غابش



Learning Activity 19. In the following list of words, circle all the members of the *sin* group.

رشت	کبنتی	نسکور	سودا	ناشر
اوبش	پویناک	بنکر	مشروع	نسیم
بنار	شاگرد	خوبنی	خوبش	بنحه

Writing Practice

Final	Medial	Initial	Independent
س 	س 	س 	س



Learning Activity 20. Practice writing the different forms of the *tori* in the *sin* group below and how they connect to the *tori* around them. Remember that the dots that differentiate *tori* in the group are written after the string of connected *tori* is completed.

س ش بن

س ش بن

س ش بن

س ش بن

اسرار

بشیر

شراب



Learning Activity 21. Detach the *tori* of the following words. See the example.

سرتاج	بستر	سر سبز	سازښت	بناخ
س ر ت ا ج				



Learning Activity 22. Connect the following *tori*. See the example.

ب ش ن ج	خ ا ر ښ ت	ا ح س ا س	ب ش ا ش ت	د ش ت
بشنج				

7. The *Sād* (ص) Group

ص	<i>sād</i>	ض	<i>zād</i>
	<i>s</i> <i>sea</i>		<i>z</i> <i>zebra</i>

The *sād* group has two *tori*: *sād* and *zād*. Both *tori* are usually used to write loanwords taken from Arabic, where they originally were pronounced very differently. Pashto speakers pronounce *sād* identically to *se* and *sin*, and pronounce *zād* the same as the *zāl* and *ze*, but preserve the original distinction in writing.

Tori in the *sād* group are connectors.

Shapes and Positions

Final		Medial		Initial		Independent	
ص		ص		ص		ص	
<i>muxlis</i>	مخلص	<i>moshaf</i>	مصحف	<i>sābun</i>	صابون	<i>xalās</i>	خلاص
<i>qabz</i>	قبض	<i>mazmun</i>	مضمون	<i>zāmin</i>	ضامن	<i>maraz</i>	مرض



Learning Activity 23. In the following list of words, circle all the members of the *sād* group.

امراض	صبر	فرض	صفت	وصيت
صبا	فصاحت	رمضان	ضروري	نصيحت
مواصلات	صنعت	اضطراب	فضا	اعتصاب

Writing Practice

Final	Medial	Initial	Independent



Learning Activity 24. Practice writing different forms of the *tori* in the *sād* group below.

ص ض

ص ض

ص ض

ص ض

صابر

ضرب

ترصد



Learning Activity 25. Detach the *tori* of the following words. See the example.

انصار	صاحب	ضرب	صابر	نصاب
				ن ص ا ب



Learning Activity 26. Connect the following *tori*. See the example.

ن ص ر ت	ت خ ص ص	ا ح س ا س	ض ر ر	ص ب ر
				صبر

8. The *Toy* (ط) Group

zoy	ظ	toy	ط
z zebra		t tea	

The *toy* group has two *tori*: *toy* and *zoy*. As with the *sād* group, these *tori* are usually used to write loanwords taken from Arabic, where they originally were pronounced very differently. Pashto speakers pronounce *toy* identically to the *toray te* mentioned previously, and pronounce *zoy* the same as the *zāl*, *ze*, and *zād* mentioned previously, but preserve the original distinction in writing. *Tori* in the *toy* group are connectors.

Shapes and Positions

Final		Medial		Initial		Independent	
ط		ط		ط		ط	
rab <i>t</i>	ربط	qatār	قطار	tālib	طالب	xayāt	خیاط
muhāfiz	محافظ	muzāhira	مظاهره	zāhir	ظاهر	lihāz	لحاظ



Learning Activity 27. In the following list of words, circle all the members of the *toy* group.

مطاب	طبله	اطاعت	قحط	خیاط
اضطراب	احتياط	مظفر	اصطلاح	حفیظ
طوطي	ناظر	خطوط	عظمت	مظلوم

Writing Practice

Final	Medial	Initial	Independent



Learning Activity 28. Practice writing different forms of the *tori* in the *toy* group below. Remember that the vertical strokes of *toy* and *zoy* are written after the string of connected *tori* is written and the word is complete.

ط ظ

ط ظ

ط ظ

ط ظ

ارتباط

انتظار

اضطراب



Learning Activity 29. Detach the *tori* of the following words. See the example.

ضابط	اضطراب	طرب	سطح	اطبا
				ا ط ب ا



Learning Activity 30. Connect the following *tori*.

طرز	خطاط	خاطر	ارتباط	ط ب ا خ ت
				طباحت

9. The 'Ayn (ع) Group

ğayn	غ	'ayn	ع
ğ <i>This sound does not exist in English, but resembles the sound of r in standard French</i>		‘ <i>This toray is silent and is associated with several vowel sounds (see explanation below)</i>	

The 'ayn group has two *tori*: 'ayn and ğayn. The *toray* 'ayn is used to write loanwords taken from Arabic, where this *toray* originally had a very distinct pronunciation that is not preserved in Pashto. In modern Pashto, most speakers do not pronounce this *toray* at all; it can be understood as a silent *toray* that is often only evident from the vowel sound(s) made by the (often invisible) *harakat* that accompanies it or the *toray* before it. In some registers of speech, 'ayn can be pronounced as in Arabic, while in other contexts, it may simply change the sound of surrounding vowels or slightly lengthen them. *Tori* in the 'ayn group are connectors.

Shapes and Positions

Final		Medial		Initial		Independent	
ع		ع		ع		ع	
mana'	منع	ma'kus	معكوس	'aks	عكس	astemā'	نزاع
mablağ	مبلغ	mağārə	مغاره	ğabərgun	غبرگون	bāğ	باغ



Learning Activity 31. In the following list of words, circle all the members of the ‘ayn group.

افغان	داغ	مغرور	اطاعت	منع
غالب	وداع	عظمت	غیرت	عرض
دعوت	سعودی	عرب	باغ	نعش

Writing Practice

Final	Medial	Initial	Independent



Learning Activity 32. Practice writing different forms of the *tori* in the ‘*ayn*’ group below.

ع غ

ع غ

ع غ

ع غ

اعتراض

استعداد

چراغ



Learning Activity 33. Detach the *tori* of the following words. See the example.

طبع	بعض	عبادت	عاجز	باغ
				ب ا غ



Learning Activity 34. Connect the following *tori*. See the example.

ت ع د ا د	ع ا د ا ت	ع ب ا ر ت	ا ع ر ا ب	ع ذ ر
				ع ذ ر

10. *Fe* (ف) and *Qāf* (ق)

<i>qāf</i>	ق	<i>fe</i>	ف
<i>q</i> <i>This sound does not exist in English</i>		<i>f</i> <i>fish</i>	

Fe and *qāf* are not usually placed into a group of their own, as they are slightly different in independent and word-final form. We will cover them together here to highlight the ways in which they differ. *Qāf* is used to represent a voiceless uvular plosive, a sound that does not exist in English, but is similar to the sound of the letter *k* made farther back in the throat. Both *fe* and *qāf* are connectors.

Shapes and Positions

Final		Medial		Initial		Independent	
ف		ف		ف		ف	
<i>nisf</i>	نصف	<i>sifārat</i>	سفارت	<i>faqir</i>	فقير	<i>insāf</i>	انصاف
ق		ق		ق		ق	
<i>sabaq</i>	سبق	<i>maqbul</i>	مقبول	<i>qāğiz</i>	قاغذ	<i>čāq</i>	حقوق



Learning Activity 35. In the following list of words, circle *fe* and underline *qāf*.

زفاف	قطر	غفور	قندک	افغان
قافله	نقاب	شفق	فريق	فقره
تحقيق	فايده	قريب	شفاف	كفيل

Writing Practice

Final	Medial	Initial	Independent



Learning Activity 36. Review and practice writing the shapes of *fe* and *qāf*.

ف ق

ف ق

ف ق

ف ق

فقط

قاجاق

اقتصاد



Learning Activity 37. Detach the *tori* of the following words. See the example.

عراق	اختطاف	اتفاق	اقتراح	فرار
ع ر ا ق				



Learning Activity 38. Connect the following *tori*. See the example.

برق	ق ر ض	ف ا ر غ	ق ر ا ب ت	ا ف ر ا د
برق				

11. The *Kāf* (ک) Group

<i>gāf</i>	گ	<i>kāf</i>	ک
<i>g</i> <i>give</i>		<i>k</i> <i>keep</i>	

The *kāf* group has two *tori*: *kāf* and *gāf*. They are both connectors.

Shapes and Positions

Final		Medial		Initial		Independent	
ک		ک		ک		ک	
<i>malak</i>	ملک	<i>maktab</i>	مکتب	<i>kābol</i>	کابل	<i>bālāk</i>	بلاک
<i>nang</i>	ننگ	<i>angur</i>	انگور	<i>gaṭa</i>	گتہ	<i>sug</i>	سوک



Learning Activity 39. In the following list of words, circle all the members of the *kāf* group.

رنگین	گیدر	نسکور	گردبز	هلیک
گرماگرم	بنگری	کمک	کتاب	برگ
کفیل	گلپی	چوکی	کابل	ازبکستان

Writing Practice

Final	Medial	Initial	Independent



Learning Activity 40. Review and practice writing the shapes of the *kāf* group. Remember that the top strokes of *kāf* and *gāf* are written after the string of connected *tori* is written and the word is complete.

Handwriting practice lines for the *kāf* group. Each row shows a different shape of the group (k, k, k, k, k, k, k) written in red on blue-lined paper. The shapes are: k, k, k, k, k, k, k.



Learning Activity 41. Detach the *tori* of the following words. See the example.

برگر	کاکر	کارگر	اصطکاک	بگابن
ب ر گ ر				



Learning Activity 42. Connect the following *tori*. See the example.

گ ر ب ت	ک ش ک	ک ا ک ا	ک ذ اب	ت ف ن گ
گ ر ب ت				

12. The *Lām* (ل) Group

<i>lām</i>	ل
<i>l</i> <i>live</i>	

The *toray lām* is a connector.

Shapes and Positions

Final		Medial		Initial		Independent	
ل		ل		ل		ل	
<i>kābul</i>	کابل	<i>falsafa</i>	فلسفه	<i>lağmān</i>	لغمان	<i>qabul</i>	قبول

Lām

At first look, *lām* may resemble the *toray alif*. The two *tori* are readily distinguishable by the fact that *lām* is a connector, while *alif* is not. Additionally, *lām* in independent and word-final position has a long ‘tail’ that extends below the line and turns to the left.

Final	Medial	Initial	Independent
ل	ل	ل	ل
ل	ل	ا	ا

Note that the combination of *lām* and *alif* is written لا. The first *toray* is *lām* and the second one is *alif*. Because *alif* is a non-connector, there are only two forms of this combination.

Final / Medial

لا

karbalā کربلا plār پلار

Initial / Independent

لا

lāla لاس bālā بالا

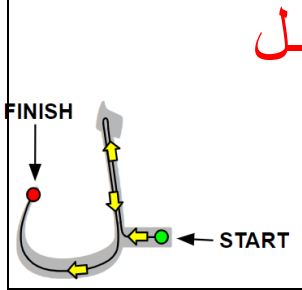
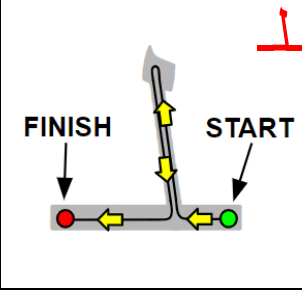
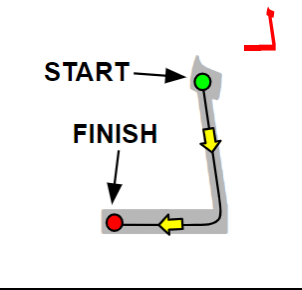
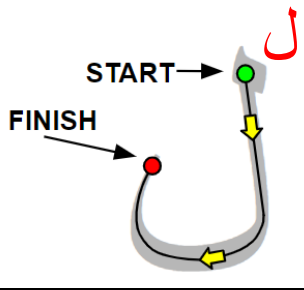
Language and Culture Note 5.

Learning Activity 43. In the following list of words, circle all the members of the *lām* group.

زلزلہ	لوبول	لرل	لعل	کابل
لیلام	قلیل	بلبل	طالبان	گرماگرم
لور	کابل	جلال	پلار	کفیل



Writing Practice

Final	Medial	Initial	Independent
			



Learning Activity 44. Review and practice writing the shapes of *lām*.

ل

ل

ل

ل

لعل

تلل

استقلال



Learning Activity 45. Detach the *tori* of the following words. See the example.

اخبئل	گلاس	راتلل	گلدان	لغت
				ل غ ت



Learning Activity 46. Connect the following *tori*. See the example.

خ ل ی	غ بی ت ل	ل ا ل ا	ح ل ا ل	خ ل ل
				خلل

13. The *Mim* (م) Group

<i>mim</i>	م
<i>m</i> <i>mug</i>	

Mim is a connector.

Shapes and Positions

Final		Medial		Initial		Independent	
م		م		م		م	
<i>qalam</i>	قلم	<i>lambəl</i>	لمبل	<i>malang</i>	ملنگ	<i>num</i>	نوم



Learning Activity 47. In the following list of words, circle all the members of the *mim* group.

ملا	لمر	لیلام	بگرام	گرماگرم
تمام	لومری	موم	مراد	حکومت
مورک	معمار	محمد	عموما	تعلیم

Writing Practice

Final	Medial	Initial	Independent



Learning Activity 48. Review and practice writing the shapes of *mim*.

م

م

م

م

معلم

مملكة

تمام



Learning Activity 49. Detach the *tori* of the following words. See the example.

مربا	مرمت	ترميم	حمام	مرمر
				م ر م ر



Learning Activity 50. Connect the following *tori*. See the example.

اس ل ا م	م ك ت ب	ا م ا م	ح ر ا م	ق ل م
				قلم

14. The *Nun* (ن) Group

<i>nun</i>	ن	<i>nun</i>	ن
ɳ orn ery (closest equivalent)		n near	

Nun is pronounced similarly to *nun*, but with the tongue in position to make the *r* sound in *rural*.

Tori in the *nun* group are connectors.

Language and Culture Note 6.

Nun

in most positions, *nun* is very similar in shape to the *tóri* in the *be* group. The middle portion of *nun* in independent and word-final position, however, extends well below the line, while that of *tóri* in the *be* group sit on the line.

Final	Medial	Initial	Independent
ن	ن	ن	ن
ب	ب	ب	ب

Shapes and Positions

Final		Medial		Initial		Independent	
ن		ن		ن		ن	
<i>šin</i>	شین	<i>band</i>	بند	<i>num</i>	نوم	<i>špun</i>	شپون
<i>ataṇ</i>	اتن	<i>rabaṇá</i>	ربنه	<i>ṇun</i>	نون	<i>saṇ</i>	سان



Learning Activity 51. In the following list of words, circle all the members of the *nun* group.

رون	گنه گونه	اتن	مننه	بند
ژوبن	دنده	طالبان	منه	نورستان
ازبکستان	رناگاني	تند	پنبه	بانجن

Writing Practice

Final	Medial	Initial	Independent



Learning Activity 52. Review and practice writing the shapes of *nun*.

ن ن

ن ن

ن ن

ن ن

منه

انسان

امتنان



Learning Activity 53. Detach the *tori* of the following words. See the example.

منظم	انتظار	گلدان	منقطع	نارنج
				ن ا ر ن ج



Learning Activity 54. Connect the following *tori*. See the example.

پ ن ج ا ب	ن ظ ا م	ا ف غ ا ن	م ن ظ م	ا ن ت ر ن ت
				ا ن ت ر ن ت

15. *Wāw* (و)

<i>wāw</i>	و
<i>w / u / o</i> <i>weather / boot / boat</i>	

Wāw is a special *toray* because it can represent both the consonant sound *w* and vowel sounds *o* or *u*.

Wāw is a non-connector.

Shapes and Positions

Final*		Medial*		Initial*		Independent*	
و		و		و		و	
<i>pəʃto</i>	پښتو	<i>kunj</i>	کونج	<i>watan</i>	وطن	<i>ṭāpu</i>	ټاپو

*Because *wāw* is a non-connector, it has only two forms: medial/final and independent/initial.



Learning Activity 55. In the following list of words, circle all the members of the *wāw* group.

روڻ	هڻوڊ	واده	هندوستان	واوره
ڙوڻ	بوٽ	همواره	واده	ماشومانو
بارو	داود	هرڪله	وڀڻه	همنوع

Writing Practice

Medial / Final	Independent / Initial



Learning Activity 56. Review and practice writing the shapes of *wāw*.

و

و

خوول

معلومول

كو بنبن



Learning Activity 57. Detach the *tori* of the following words. See the example.

ډاکوتوب	اوتوبوس	ورستول	چړوتوب	وطنوال
				و ط ن و ا ل



Learning Activity 58. Connect the following *tori*.

ا و و م	و ر ک و ل	ا و ت و	و ر و ر	ت ن ب و ر
				تنبور

Language and Culture Note 7.

Wāw

In modern standard Pashto spelling, *wāw* is always the consonant sound *w* at the beginning of a word, but its pronunciation in other positions is variable and must be memorized.

Transliteration Pashto Word

<i>wazir</i>	وزیر
<i>kawāl</i>	کول
<i>num</i>	نوم
<i>mor</i>	مور

Because word-initial *wāw* always makes the *w* sound, words that begin with the *u* or *o* sound usually represented by the *toray wāw* require a special silent form of the *toray alif* at the beginning. This ‘opening’ *alif* indicates that the *wāw* that follows it makes a vowel sound instead of the expected *w* sound. This combination is identical to regular *alif* followed by consonant *wāw* at the beginning of a word, so the pronunciation must be memorized for each word.

Transliteration Pashto Word

<i>osedil</i>	اوسېدل
<i>uṣa</i>	اوبڼه
<i>awsat</i>	اوسط

16. He Do-Čašma (ه)

<i>he do-čašma</i>	ه
<i>h</i> h all <i>a</i> between sp a and h a t <i>ə</i> pizz a	

He do-čašma is pronounced identically to the *he halwa* introduced earlier, and is a connector. In some contexts, neither *he halwa* nor *he do-čašma* are pronounced.

Language and Culture Note 8.

He Do-Čašma

At the beginning or middle of a word, *he do-čašma* always represents the consonant sound *h*. At the end of a word, it most often represents the vowel sounds *a* and *ə*, although in rare instances it can also represent the *h* sound or even other vowel sounds.

Transliteration Pashto Word

<i>hec</i>	هېڅ
<i>qahr</i>	قهر
<i>mina</i>	مینه
<i>tə</i>	ته

Shapes and Positions

Final		Medial		Initial		Independent	
ه		هـ		هـ		ه	
<i>mina</i>	مینه	<i>bahar</i>	بهر	<i>hewād</i>	هېواد	<i>poh</i>	پوه

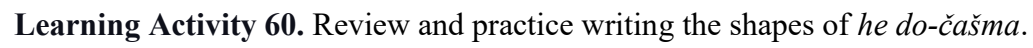


Learning Activity 59. In the following list of words, circle all the members of the *he do-čašma* group.

همواره	گنجه گونه	واده	نیکه	واوره
سهه	هېواد	هیله	هغه	وېښته
شهوت	مڼه	هرکله	پهه	شهادت

Writing Practice

Final	Medial	Initial	Independent



مجاهده



Learning Activity 61. Detach the *tori* of the following words. See the example.

هڼډه	پوهنه	همدومره	هزاره	باميه
				ب ا م ي ه



Learning Activity 62. Connect the following *tori*. See the example.

ع ه د ه	ش ه و ت	ه م و ا ر ه	و ه ن ه	ب ه ا ن ه
				بهانه

Note: Words are for writing practices only. They may not have any real meaning.

17. The *Yā* (ي) Group

<i>mulayaná</i> <i>yā</i>	ی	<i>ma'rufā</i> <i>yā</i>	ي	<i>majhulā</i> <i>yā</i>	ې	<i>šajíná</i> <i>yā</i>	ی	<i>kərwāla</i> <i>yā</i>	ئ
<i>ay</i> hay (closest equivalent)* IPA: [ai]		<i>y</i> yellow <i>i</i> seed		<i>e</i> raid (closest equivalent—say without diphthong)* IPA: [e]		<i>əy</i> visa_yes IPA: [əi]			

In its source language, Arabic, *yā* was a simple *toray* that made two sounds: the consonant *y* and the vowel *i*. When the Arabic alphabet was adopted to write Pashto, *yā* served as a base form for five distinct *tori* that represent important different vowel sounds in Pashto, and so it is important to pay attention to the small ways in which each form is different.

Shapes and Positions

Ma'rufā yā (ي) and *majhulā yā* (ې) are the only *tori* in the *yā* group that occur in all positions. *Mulayaná yā* (ی), *šajíná yā* (ی), and *kərwāla yā* (ئ) are only used for the vowel sounds at the end of words, so they only have final and independent forms:

Final		Medial		Initial		Independent	
ي		ي		ي		ي	
caṣay	خابنى					saráy	سرى
islāmi	اسلامى	hic	هيخ	yādawəl	يادول	bahri	بحري
jāme	جامى	šelá	شېله	ğážedil	غزېدل	de	دې
žaláy	زلى					doḍáy	دوډى
wāxləy	واخلى					kawáy	كوى

Language and Culture Note 9.

Yā

The shape of *tori* in the *yā* group is very similar to that of *tori* in the *be* group, but the independent and word-final positions are quite distinct.

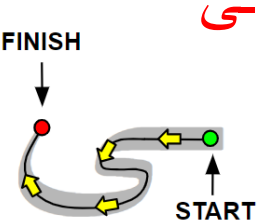
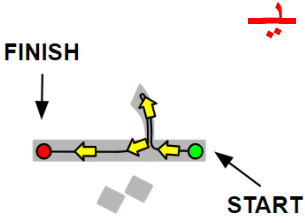
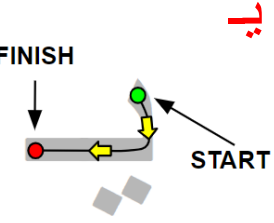
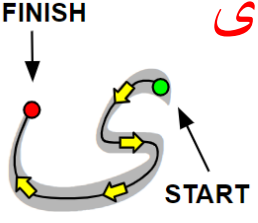
Final	Medial	Initial	Independent
ي	ي	ي	ي
ب	ب	ب	ب



Learning Activity 63. In the following list of words, circle all the members of the *yā* group.

پسرلى	خملئ	وصيت	نجلئ	هېواد
ودرېرئ	غوتئ	زياتوالئ	نرى	ورېخ
وچلوئ	پوهاندي	خوبني	ميندې	كښتئ

Writing Practice

Final	Medial	Initial	Independent
			



Learning Activity 64. Review and practice writing the shapes of *yā*.

ی ی ی ی ی

پ پ

پ پ

ی ی ی ی ی

هېروي

امريکايی

يادپرئ



Learning Activity 65. Detach the *tori* of the following words. See the example.

زیاتیر	زېرزمیني	لیلېدل	آخيري	یو دېرش
				یو دېرش



Learning Activity 66. Connect the following *tori*. See the example.

ان دې رى	ن ي م خ ى	م ي ر خ ى	م ي ل ا د ي	م ي ر ى
اندېرى				

Language and Culture Note 10.

Ma'rufā Yā

In modern standard Pashto spelling, *ma'rufā yā* is always the consonant sound *y* at the beginning of a word and the vowel sound *i* at the end of a word, but its pronunciation in other positions is variable and must be memorized.

Transliteration Pashto Word

<i>yawāze</i>	یوازي
<i>sarī</i>	سړي
<i>pil</i>	پيل
<i>payl</i>	پيل

Because word-initial *yā* always makes the *y* sound, words that begin with the *i* sound usually represented by the *toray yā* require a special silent form of the *toray alif* at the beginning. This 'opening' *alif* indicates that the *yā* that follows it makes a vowel sound instead of the expected *y* sound. This combination is identical to regular *alif* followed by consonant *y* at the beginning of a word, so the pronunciation must be memorized for each word.

Transliteration Pashto Word

<i>imān</i>	ایمان
<i>aymāq</i>	ایماق

Language and Culture Note 11.

Tori Order and Pronunciation

It is important to remember which *tori* do not connect to the *tori* that follow them. There are seven such non-connectors: *alif*, all members of the *dāl* and *re* group, and *wāw*. To help remember the non-connectors, you can use the word اردو, which contains all the principal non-connectors, and means *army* in Pashto.

ا ر د و
پ ښ

As explained earlier in this chapter, several *tori* are pronounced identically. The *tori* in gray are pronounced as stated below in some regions of Afghanistan.

t ت ط
s ث (څ) س ص
h ح ه
z ځ (څ) ذ ز ض ظ
g ږ (ږ) گ
š س (ښ) ښ
əy ی ی

C. *Harakāt (And Other Diacritics)*

Part B of this chapter briefly introduced all the *tori*, the characters used to write all the consonant sounds and some of the vowel sounds in Pashto (*ā*, *u*, *o*, *i*, and *e*). As mentioned earlier, some of the other vowel sounds are not usually written in Pashto, and if they are, they are indicated using a separate set of symbols called *harakāt* (singular: *harakat*), also referred to by their individual names, *zer*, *zebar*, *zwarakáy*, and *peš*. *Harakāt* are much smaller than *tori*, and are written above or below the *tori* that they follow.

<i>Harakāt with the Toray</i> ب [b]	
بَ	<i>ba</i>
بِ	<i>bə</i>
بِی	<i>bi</i> <i>be</i>
بُ	<i>bo</i> <i>bu</i>

1. *Sukun*

Sukun is sometimes used to indicate the absence of a vowel following a *toray*. It is usually written as a small circle above the preceding *toray*: ټ. In some words, in contexts where pronouncing a combination of consonants without any vowel sounds is difficult, Pashto speakers may add a vowel like the **ə** in English **cut**. Because *harakāt* are so rarely written, it is even less common to see the *sukun* symbol generally indicating the absence of *harakat*.

2. Harakat

<i>Harakat</i>	<i>Harakat Name</i>	<i>Pashto Example</i>	<i>Transliteration</i>	<i>English Example</i>
َ	زَبَر <i>zabár</i>	بَد <i>bad</i>	a	close to h at
ِ	زَوَرَكِي <i>zwarakáy</i>	تَغ <i>təḡ</i>	ə	cut
ِ	زِير <i>zer</i>	مِس <i>mis</i> مِهْم <i>mohem</i>	i e	plea se* se t
ُ	پِش <i>peš</i>	تُكْرَه <i>tukra</i> كُحْل <i>kohl</i>	u o	bo ot* vo te**
ْ	سُكُون <i>sukun</i>	صَبْر <i>sabr</i> (<i>sabár</i>)	no sound	

*these words in English contain vowels that are slightly longer than their counterparts in Pashto

**this word in English contains two vowels combined to make a diphthong (o + u). The Pashto equivalent is the first part of that sound (o) without the u at the end.

Because these *harakāt* are almost never written, readers must learn to guess from context which pronunciation is intended.

As *harakāt* can only be written above the *tori* that they follow, this creates a problem when words begin with a vowel sound that is represented by a *harakat*. To solve this problem, Pashto uses the first *toray*, *alif*, as a default *toray* for all *harakat* at the beginning of a word. Remember that *harakāt* are almost never written, which means that the words in the following chart are usually only written with *alif*, and the reader knows from context whether the word begins with *a*, *i*, or *u* (word-initial *ə* is very rare, and *u* and *e* tend to be written with *alif* plus either *wāw* or *majhulə yā*).

<i>Transliteration</i>	<i>Pashto Example with Harakāt</i>	<i>Pashto Example Without Harakāt</i>
<i>islām</i>	اِسْلَام	اسلام
<i>afḡān</i>	اَفْغَان	افغان
<i>ustād</i>	اُسْتَاد	استاد

3. Stress

In English, stress is important for distinguishing meaning in some words; *désert* is a verb meaning ‘to abandon,’ while *desért* is a noun meaning ‘a natural habitat that gets very little rain.’ In Pashto, words that end in a vowel sound usually have the stress on the second to last syllable, while words that end in a consonant sound tend to have the last syllable stressed. Exceptions to this general rule will be marked in transliteration on the stressed vowel, using the symbols *á*, *ǎ*, *á*, *é*, *ú*, *ó*, and *í*.

4. *Tašdid*, *Tanwin*, *Hamza*, and *Kājirā He*

In some cases, you may see three additional symbols used mainly in writing Arabic loanwords. A fourth, even more rare symbol, is used in a few Pashto-speaking areas, but its use is not standardized in Afghanistan:

Tašdid is used to indicate *gemination*, which is the lengthening or doubling of a consonant sound. In English, this phenomenon can be heard when contrasting the phrase ‘*calm man*’ and ‘*call man*’; in the first phrase, the *m* in calm and the *m* in man combine to create a longer *m* sound than the *m* in ‘*call man*.’ Many Pashto speakers pronounce *tašdid* lightly or not at all.

Tanwin is used to spell the ending of certain adverbs borrowed from Arabic. This symbol looks like two parallel horizontal lines, and in Pashto, it is always found on top of *alif*. Together, the *alif* and the *tanwin* make the sound *an* as in the English word *man*.

Hamza is used in Arabic loanwords to represent a glottal stop, which is produced when the throat constricts and stops the flow of air out of the open mouth. In English, this sound is most noticeable at the beginning of both words in the phrase ‘*Uh-oh!*’ In some English dialects, it has replaced the *t* sound in words like *kitten* and *button*. In Pashto, hamza can only be written over *alif*, *yā*, or *wāw*. Unlike many of the other diacritic marks, *hamza* is usually written but rarely pronounced.

Kājirā he is a less commonly used Pashto symbol. It is written as a *hamza* over *he do čašma*. It is only found at the end of a word, and it differentiates word-final *ə* from *a*.

<i>Harakat</i>	<i>Harakat Name</i>	<i>Pashto Example</i>
◌ِ	تَشْدِيد <i>tašdid</i>	مُحَصِّل <i>mohassel</i> اِتِّفَاق <i>ittefaq</i> مُحَبَّبَت <i>muhabbat</i>
◌َ	تَنْوِين <i>tanwin</i>	عَمُوماً <i>‘umuman</i>
◌ْ	هَمْزَه <i>hamza</i>	سُؤَال <i>su^ʔāl / suāl</i> تَأْكِيد <i>ta^ʔkid / tākid</i> رَأْسِيس <i>ra^ʔis / rays</i>
◌َ هَ	کچ راهي <i>kājirā he</i>	واده vs. وعده <i>wa'da wād^h</i> بڼه vs. بڼه <i>ṣa ṣ^h</i>

CHP 1. L 1. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

Can-Do Statement		Achieved
1.	I can identify each <i>tori</i> and <i>harakāt</i> in the Pashto alphabet.	
2.	I can pronounce each <i>tori</i> and <i>harakāt</i> in the Pashto alphabet.	
3.	I can read each <i>tori</i> and <i>harakāt</i> in the Pashto alphabet.	
4.	I can write each <i>tori</i> and <i>harakāt</i> in the Pashto alphabet.	

LESSON 2

دوهم درس

USEFUL PHRASES AND EXPRESSIONS

ځټورې جملې او اصطلاح ګانې

CHP 2. L 2. ESSENTIAL QUESTIONS

- What are some useful expressions in Pashto?



Look at the picture and write down some classroom phrases you want to learn in Pashto.

CHP 1. L 2. FOCUS OF THE LESSON

In this lesson, you will learn classroom words and phrases so that you can ask for help in Pashto.



Learning Activity 1. Look at the pictures and fill in in Pashto (you can use Roman letters) the spaces below with corresponding words as much as you can.



	۵		۱
	۶		۲
	۷		۳
			۴

CHP 1.L 2. VOCABULARY PREPARATION



Learning Activity 2. Review the words and try to learn them. For the audio and more practice, use the flashcard activity.

English	Transliteration	پښتو	
hi/hello	<i>salām 'alékum</i>	السلام عليكم	۱
hi/hello (the response)	<i>wa'alékum salām</i>	و عليكم السلام	۲
question	<i>puštəna / swāl</i>	پوښتنه / سوال	۳
student	<i>šāgird / zdə kawúnkay</i>	شاگرد / زده کوونکی	۴
teacher	<i>mu'allim / šowúnkay</i>	معلم / ښوونکی	۵
table	<i>mez</i>	مېز	۶
chair	<i>cawkáy</i>	څوکی	۷
book	<i>kitāb</i>	کتاب	۸
notebook	<i>kitābčá</i>	کتابچه	۹
pen/pencil	<i>qalam / pinsal</i>	قلم / پېنسل	۱۰
this/that	<i>dā / duy</i>	دا / دوی	۱۱
is	<i>day / da</i>	دی / ده	۱۲
are	<i>di</i>	دي	۱۳
board	<i>taxtá</i>	تخته	۱۴



Learning Activity 3. Match the vocabulary with the correct picture.

		میز
		خوکی
		کتابچه
		کتاب
		شاگرد / زده کوونکی
		قلم
		پوښتنه
		معلم/ ښوونکی



Learning Activity 4. Listen to the pronunciation of the following words. Find and circle the word as soon as you hear it. The speaker will repeat each word twice.

قلم	بښوونکى	کتاب	څوکى	مېز	زده کوونکى	دا
السلام عليکم	تخته	معلم	شاگرد	پوښتنه	کتابچه	پنسل



Learning Activity 5. Match the words.

class/classroom	ټولگى / صنف
chair	څوکى
student	شاگرد
hi	سلام
pen	قلم
book	کتاب
notebook	کتابچه
table	مېز

CHP1. L 2. DIRECT INSTRUCTION

Useful Phrases.

	
غږ نیول	لو ستل
	
لیکل	پوښتنه لرل



Learning Activity 6. As you listen and read along with the exchange below, think about appropriate classroom behavior and language. Write down some notes.

Who is involved in this conversation? Why are they communicating?

	پښتو	Transliteration
	معلم: پوښتنه لري؟ شاگرد: نه، پوښتنه نه لرم. زه کتاب غواړم. معلم: کتاب نه لري؟ شاگرد: نه.	<i>mo'alēm: poštena larai?</i> <i>šāgērd: na ze poštena na laram. ze ketāb ghā rum.</i> <i>mo'alēm: kitab na larai?</i> <i>šāgērd: na.</i>

CHP 1. L 2. VOCABULARY PREPARATION



Learning Activity 7. Familiarize yourself with useful phrases. The speaker will pronounce each phrase/sentence twice.

English	Transliteration	پښتو
What is your name?	<i>stāso num cə day / da</i>	۱ ستاسو نوم څه دی / ده؟
My name is _____.	<i>zmā num _____ day / da</i>	۲ زما نوم _____ دی / ده.
Do you have any questions?	<i>āyā tāso puštana larāy</i>	۳ ایا تاسو پوښتنه لرئ؟
Yes, I have a question. No, I don't have a question.	<i>ho zə puštana larəm nə zə puštana nə larəm</i>	۴ هو، زه پوښتنه لرم. نه، زه پوښتنه نه لرم.
repeat	<i>tekrār kṛay</i>	۵ تکرار کړئ.
Raise your hand.	<i>xpəl lās portə kṛay</i>	۶ خپل لاس پورته کړئ.
Stand up/ Sit down.	<i>wādarēžay / kṣēnəy</i>	۷ ودرېږئ / کښیږئ
Did you understand?	<i>āyā tāso wāpohādləy</i>	۸ ایا تاسو وپوهیدلئ؟
Yes, I understood. No, I did not understand.	<i>ho, zə poh šwəm / swəm nə, zə poh nə šwəm / swəm</i>	۹ هو، زه پوه شوم / سوم. نه، زه پوه نه شوم / سوم.
Listen! Please listen!	<i>ḡwaṣ wānisāy lutfan ḡwaṣ wānisāy</i>	۱۰ غور ونيښئ. لطفاً غور ونيښئ.
Work with a partner.	<i>də šarik wān sara kār wākṛay</i>	۱۱ د شریک وان سره کار وکړئ.
Complete this activity.	<i>dā fa'āliyat bāšpər kṛay</i>	۱۲ دا فعالیت بشپړ کړئ.
homework	<i>koranāy dānda / koranāy wazifā</i>	۱۳ کورنۍ دنده / کورنۍ وظیفه
Complete your homework.	<i>xpələ koranāy dānda bāšpərə kṛay</i>	۱۴ خپله کورنۍ دنده بشپړه کړئ.
Write on the board	<i>pə taxtā bānde wālikāy</i>	۱۵ په تخته باندې ولیکئ.
Read this. / I read.	<i>dā wāwalāy / zə lwāləm</i>	۱۶ دا ولولئ / زه لولم
Who knows?	<i>cok poheži?</i>	۱۷ څوک پوهېږي؟
I know / I understand.	<i>zə pohēžəm</i>	۱۸ زه پوهېږم.
I want...	<i>zə ḡwārəm</i>	۱۹ زه غواړم.
I have...	<i>zə larəm</i>	۲۰ زه لرم.



Learning Activity 8. Match each phrase/sentence with its equivalent in English.

My name is_____.	زما نوم _____ دی.
What is your name?	ستاسو نوم څه دی / ده؟
Please sit down!	لطفاً کښیښئ!
I did not understand.	زه پوه نه سوم/شوم.
Who knows?	څوک پوهیږي؟
Work with a partner.	د ملگری سره کار وکړئ.
Please listen!	لطفاً غور ونیسئ!
I have a question.	زه پوښتنه لرم.
Repeat!	تکرار کړئ!
Stand up!	وږیږئ!



Learning Activity 9. Listen to the prompts, answer, or act them out. For example, if the teacher/audio says, *open your books*, you open your books, or if the prompt asks your name, you say your name.

۱	خپل لاس پورته کړئ.
۲	وډرېږئ.
۳	ستاسو نوم څه ده/دی؟
۴	غور و نیسی؟
۵	ولیکئ؟
۶	ایا تاسو و پوهیدلئ؟
۷	ایا تاسو پوښتنه لرئ؟



Learning Activity 10. Put the following expressions in a suitable category.

زه پوښتنه لرم. نه، زه پوښتنه نه لرم. د شريك وان سره كار وكړئ. دا فعاليت بشپړ كړئ. څوك پوهيږي؟	ستا نوم څه دى/ده؟ ايا تاسو پوښتنه لرئ؟ زما نوم — دى/ده. وليكئ! غور ونيسئ.
---	---

Command/Imperative	Information



Learning Activity 11. Write in Pashto a simple description/list of what you see and recognize in the following pictures:



Learning Activity 12. Role-Play: In a group of two, conduct a role-play scenario following the conversation below between a student and teacher. Student 1 plays the teacher and Student 2 plays the student role.

1. First, write the missing words to complete the conversation.
2. Then, use [Vocaroo | Online voice recorder](#) to record the scenario. This cloud-based free voice recording service allows you to record yourself and share the link with your teacher or classmates for feedback.

بنوونکی: السلام علیکم

زده کوونکی: _____ (hi / response)

بنوونکی: ستا _____ څه دی؟ (name)

زده کوونکی: زما نوم _____ دی. (see your name)

بنوونکی: ایا تاسو _____ لري؟ (question)

زده کوونکی: نه، _____ (I) پوښتنه نه _____ (have).

زه _____ (understand).

CHP 1. L 2. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

Can-Do Statement		Achieved
1.	I can recognize some basic classroom words and phrases.	
2.	I can ask simple questions using memorized and rehearsed phrases.	
3.	I can write simple words and phrases.	
4.	I can read simple words and phrases.	

CHP 1. PULLING IT ALL TOGETHER

In this section, learners provide evidence to demonstrate they have mastered the learning objectives of the chapter:

- Become familiar with the *Pashto alphabet and survival phrases*.
- Become familiar with how native speakers communicate in spontaneous spoken, written, or signed conversations on both very familiar and everyday topics, specifically the *Pashto alphabet and survival phrases*, using a variety of practiced or memorized words, phrases, simple sentences, and questions.
- Become familiar with how native speakers present information on both very familiar and everyday topics, specifically the *Pashto alphabet and survival phrases*, using a variety of practiced or memorized words, phrases, and simple sentences through spoken, written, or signed language.
- Become familiar with cultural products and practices, specifically the *Pashto alphabet and survival phrases*, to help me understand perspectives.
- Become familiar with how native speakers interact at a survival level in some familiar everyday contexts, specifically when using the *alphabet and useful phrases and expressions*.

CHP 1. L 2. CHAPTER VOCABULARY

English	Transliteration	پښتو
hi/hello	<i>salām 'alékum</i>	السلام عليكم
hi/hello (the response)	<i>wa'alékum salām</i>	وعليكم السلام
question	<i>puštānə / swāl</i>	پوښتنه / سوال
student	<i>šāgird / zdə kawúnkay</i>	شاگرد / زده کوونکی
teacher	<i>mu'allim / šowúnkay</i>	معلم / ښوونکی
table	<i>mez</i>	مېز
chair	<i>cawkáy</i>	خوکی
book	<i>kitāb</i>	کتاب
notebook	<i>kitābčá</i>	کتابچه
pen/pencil	<i>qalam / pinsal</i>	قلم / پښل
this/that	<i>dā / duy</i>	دا / دوی
is	<i>day / da</i>	دی / ده
are	<i>di</i>	دي
board	<i>taxtá</i>	تخته

CHAPTER TWO

دويم څپرکی

MEETING AND GREETING

روغیر او پیژندگلوی



LEARNING OBJECTIVES

I. NCSSFL-ACTFL CAN-DO STATEMENTS PROFICIENCY BENCHMARKS (From: ACTFL Website: NCSSFL-ACTFL CAN-DO STATEMENTS: PERFORMANCE INDICATORS FOR LANGUAGE LEARNERS 2017)

NOVICE PROFICIENCY BENCHMARK

A. Interpretive Mode: I can identify the general topic and some basic information in both very familiar and everyday contexts by recognizing practiced or memorized words, phrases, and simple sentences in texts that are spoken or written.

Chapter Objectives

- Display emerging ability to identify the general topic and basic information on both very familiar and everyday contexts about *meeting and greeting* people in Pashto by recognizing practiced or memorized words, phrases, and simple sentences in texts that are spoken or written.

B. Interpersonal Mode: I can communicate in spontaneous spoken, written or conversations on both very familiar and everyday topics, using a variety of practiced or memorized words, phrases, simple sentences, and questions.

Chapter Objectives

- Display emerging ability to communicate in spontaneous spoken or written conversations on both very familiar and everyday contexts such as *meeting and greeting* Pashto, using a variety of practiced or memorized words, phrases, simple sentences, and questions.

C. Presentational: I can present information on both very familiar and everyday topics using a variety of practiced or memorized words, phrases, and simple sentences through spoken or written language.

Chapter Objectives

- Display emerging ability to present information on both very familiar and everyday topics such as *meeting and greeting* people in Pashto using a variety of practiced or memorized words, phrases, and simple sentences through spoken or written language.

D. Intercultural:

- **Investigate:** In my own and other cultures, **I can** identify products and practices to help me understand perspectives.
- **Interact: I can** interact at a survival level in some familiar everyday contexts.

Chapter Objectives

- Display emerging ability to identify how language is used when meeting and greeting people taking into account Pashto speakers' cultural norms and practices.
- Display merging ability to interact at a survival level in some familiar everyday contexts.

LESSON 1

لومړی درس

INTRODUCE YOURSELF

خپل ځان معرفي کړئ

CHP 2. L 1. ESSENTIAL QUESTIONS

- How do Pashtuns introduce themselves?



ښاپسته جبار خېل
(کندهار)
Shaysta Jabarkhel



ميرويس بارکزي
(کندهار)
Mirwais Barakzai



رحمت الله وفا
(ننګرهار)
Rahmatullah Wafa

Look at the pictures above and discuss the following questions with a partner. Write down the main points on a piece of paper.

- Do the pictures tell you anything about the individuals portrayed ?
- How do customs of self and mutual introduction vary across cultures, and how do these customs influence interpersonal interactions and social dynamics?

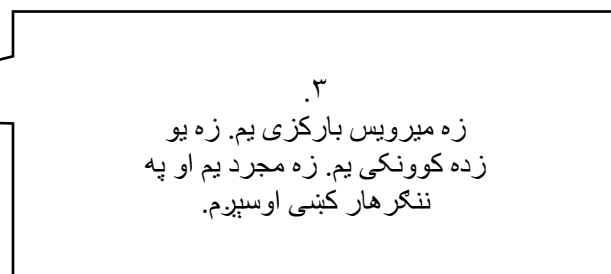
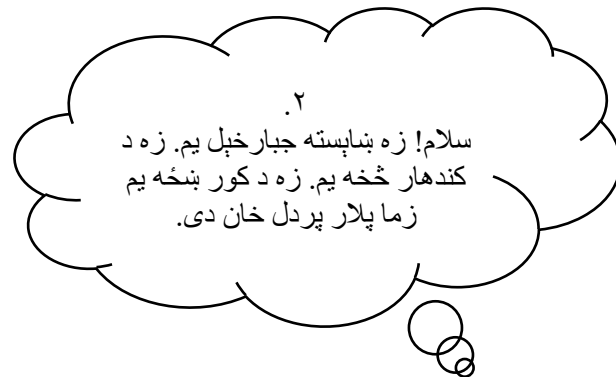
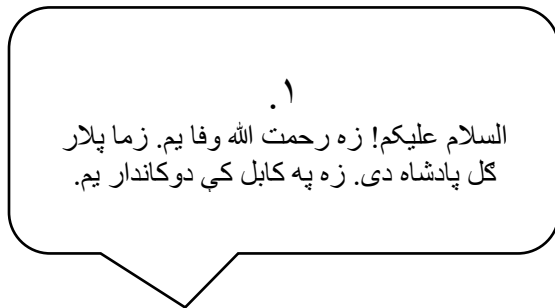
CHP 2. L 1. FOCUS OF THE LESSON

In this lesson, you will learn how to appropriately greet someone, introduce yourself, and utilize culturally relevant words and gestures. The grammatical aspect of the lesson will emphasize the present simple tense of the verb "to be," personal pronouns, and circumpositions in Pashto.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 2. L 1. Lesson Learning Checklist).

CHP 2. L 1. INTRODUCTION

 **Learning Activity 1.** Listen to the introductions made by the individuals below. Follow along with the text and write down any questions you may have. Take note of dialect variations and observe how verb endings differ based on the doer of the action. Circle any unfamiliar words or phrases.



Language and Culture Note 1.

Greeting

Greetings typically begin with "asalām 'laykom" (السلام عليكم) or its shorter form "salām" (سلام). This phrase translates to "peace be upon you" and serves as the equivalent of "hello" or "hi" in English. Afghans/Pashtuns often continue by inquiring about each other's health, work, family, and other relevant topics. Greetings hold significant value in conversations, as reflected in the common Pashto saying "awal salām pase kalām" (اول سلام پسي کلام), which means "first greet, then converse."

As a part of Islamic etiquette, many Muslims strive to be the first to greet someone in a conversation by saying "salām" or "asalām 'laykom." The second person is expected to respond with "wa'laykom salām" (و عليكم السلام).

Greetings convey a great deal about an individual in the Afghan culture. A proper greeting can leave a lasting and positive impression on the recipient. Conversely, an inappropriate greeting that doesn't align with the conversation's context may be perceived as rude. This understanding becomes crucial for non-Afghans conducting business with Afghans. For instance, if the appropriate language register isn't used when communicating with an elderly or high-ranking government official, Afghans may not cooperate, perceiving the other party as arrogant.

Common Phrases. At times, it is common for Afghans to speak over one another and repeat the same questions multiple times.

Literal Meaning	Transliteration	پښتو
How are you?	cangə ye/cangə yāst?	څنگه یې/څنگه یاست؟
How else are you doing?	nor cangə ye/nor cangə yāst?	نور څنگه یې/نور څنگه یاست؟
Are you fine?	Šə ye?	ښه یې؟
What's new?	cə xabarunə di?	څه خبرونه دي؟
Are you well?	joṛ ye?	جوړ یې؟
How are you?	roğ ramat?	روغ رمت؟

CHP 2. L 1. VOCABULARY PREPARATION



Learning Activity 3. Review the words in the list below. For more practice, listen to the audio and use the vocabulary practice cards in the e-book.

English	Transliteration	پښتو	
single/unmarried	majarad	مجرد	۱
student	zdə kaunkay/šāgard	زده کوونکی / شاگرد	۲
my	zamā	زما	۳
house/home	kor	کور	۴
father	plār	پلار	۵
name	num	نوم	۶
in Kabul	pə kābal ke	په کابل کې	۷
wife/woman	šajə	ښځه	۸
shopkeeper	ḡukāndār	دوکاندار	۹
high school	lesə	لیسه	۱۰
to live	awsedal	اوسېدل	۱۱
this/it	dā	دا	۱۲
not/no	nə yə	نه په (کندهاري لهجه)	۱۳



Learning Activity 4. Match the meanings of the words.

single/unmarried	مجرد
student	زده کونکی
my	زما
house/home	کور
father	پلار
name	نوم
wife/woman	ښځه
shopkeeper	دوکاندار
high school	لیسه
to live	اوسېدل



Learning Activity 5. Define the following Pashto words in English.

Definition	Word
house/home	کور
father	پلار
name	نوم
wife/woman	ښځه
shopkeeper	دوکاندار
high school	لیسه



Learning Activity 6. Read Learning Activity 1 (CHP 2. L 1. INTRODUCTION) at the beginning of the lesson and complete the following chart in Pashto by providing the necessary information.

Province	Last name	First name	Person
			۱
			۲
			۳

CHP 2. L 1. DIRECT INSTRUCTION

The verb *to be* and Personal Pronouns



A. Personal Pronouns. Listen to the audio and pay attention to the pronunciation of personal pronouns.

English	Transliteration	Personal Pronouns
I	zə	زه
we	munž/muž	مونږ/مور
you (singular/informal)	ta	ته
you (plural/formal)	tāse	تاسي
she	hağə/dā	هغه/دا
he	hağə/day	هغه/دی
they	duəy/hağəy	دوی/هغوی



Learning Activity 7. Now listen to the following audio and fill in the blanks with the personal pronouns that you hear:

۱ دى ميرويس دى. » « زده کونکى دى.

۲ هغه ښاپسته ده. » « د کور ښځه ده.

۳ « شاگردان دي. »

۴ « دوکاندار ياست. »

۵ « على، ښاپسته او ميرويس دي. »

Key:

۵	۴	۳	۲	۱
دوى	تاسي	دوى	هغه	دى



B. The verb *to be*. Listen to the audio and pay attention to the pronunciation of personal pronouns and their corresponding forms of the verb *to be*.

English	Transliteration	To Be	Personal Pronouns
I am	zə yam	یم	زه
we are	munž / yu	یو	مونږ / موږ
you are (informal/singular)	ta	یې	ته
you are (formal/plural)	tāse yāst	یې / یاست	تاسې / تاسي
she is	hağə / də	ده	هغه/دا
he is	hağə / day	دی	هغه/دی
this is	dā day/də	دی / ده	دا
they are	duəy di	دي	دوی / هغوی



Learning Activity 8. Match each phrase with its English equivalent.

he is not	دی نه دی
I am	زه یم
we are	مونږ یو
she is not	هغه نه ده
they are	دوی دي
they are not	هغوی نه دي
she is	هغه ده
I am not	زه نه یم



C. Pashto Circumpositions

In English, words such as "in," "on," "at," and "with" are referred to as prepositions because they precede their complement (e.g., "at home"). However, in Pashto, these words typically appear both before and after their complement, and they are known as circumpositions (په کور کې). The following circumpositions are frequently utilized when asking and answering questions. Refer to the examples provided below. Click on the audio button to listen to their pronunciation.

I am in the house.	زه په کور کې یم.	<i>Pə ----- ke:</i>	in/at/on	په ——— کې
I am with Ahmad.	زه له احمد سره یم.	<i>lə/d----- srə</i>	with	له/د ——— سره
He is from Kandahar.	دی د کندهار څخه دی.	<i>d ——— tsxə</i>	from	د ——— څخه



Learning Activity 9. Now write sentences about the people in the pictures using a personal pronoun, the verb *to be*, and *circumpositions*. You can refer to the reading in the Learning Activity 1/Introduction at the beginning of the lesson for help.

	ده د کندهار څخه ده. هغه ښایسته ده. she/from Kandahar	۱
	« مېرویس » « مېرویس په کور » « دی ». he/in the house	۲
 	« ښایسته او رحمت الله دي. » « شاگردان دي. » they/they	۳
 	« مېرویس او رحمت الله » « . » they/are	۴
	« د افغانستان » « یم. » I/from Afghanistan	۵

Key:

ده د کندهار څخه ده. هغه ښایسته ده.	۱
«دی» مېرویس «دی». مېرویس په کور «کې» دی.	۲
«دوی» ښایسته او رحمت الله دي. «هغوی» شاگردان دي.	۳
«هغوی» مېرویس او رحمت الله «دي».	۴
«زه» د افغانستان «څخه» یم.	۵

Language and Culture Note 2.

Naming Conventions

a) Complete Names

Traditionally, Afghan male names consist of three parts. The first part often signifies the person's Muslim identity. For example, "Abdul" means "servant" in Arabic. Other titles/names like Sayed or Meer may indicate a familial connection to Prophet Mohammad (PBUH). For instance, Sayed Mahmood or Meer Mahmood.

The second part of the name is the individual's personal name.

The third and final component is the person's family name. If the individual's last name is Aman, their complete name would be Sayed Mahmood Aman. People are commonly referred to by their "second" name, such as Mahmood.

Afghan females typically use two-word names, such as Jamila Aman, with Jamila being the personal name and Aman being the family name. Following marriage, an Afghan woman adopts her husband's last name.

D. Sentence Structure and Verb Agreement

Pashto is written from right to left. The word order of a sentence in the simple present tense is:

Subject + object / complement + Verb which means that the verb is always placed at the end of a sentence.

دی.	دوکاندار	رحمت الله
Is	Shopkeeper	Rahmatullah
<i>Verb</i>	<i>Complement</i>	<i>Subject</i>





Learning Activity 10. Read the following text. Underline all nouns and pronouns and circle the verb *to be*. The first one has been done for you.

زه احمد یم.

هغه ښایسته ده. هغه د کور ښځه ده.

مونږ شاگردان یو.

رحمت الله دکاندار دی، او هغه د کابل څخه دی.

دوی معلمان دي.

Learning Activity 11. Arrange the following words in order to form sentences. The first one has already been completed for you.

Correct Sentence	Scrambled
زه احمد یم.	احمد / یم / زه / .
	تاسي / یاست / ؟ / څوک
	زه / یم / علي / .
	؟ / څخه / د کوم ځای / یاست / تاسي
	د کندهار / زه / څخه / یم / .
	؟ / آیا / دوکاندار / تاسي / یاست
	زه / نه / یم / معلم / . / ،
	؟ / یاست / آیا / مجرد / تاسي
	نه / زه / ، / ښځه / لرم
	منه / خدای / د / ، / . / پامان

F. Questions and Answers

In Pashto, there are two types of questions: (1) questions that elicit a yes/no response and (2) questions that seek information by utilizing interrogative words such as *who*, *what*, *where*, *when*, *why*, and *how*.

1. Questions that Require Yes/هو/ho or No/نه/na/ Responses

These questions can be formed in two ways. The first and most common method is by using rising and falling intonation, while maintaining the same sentence structure. The second approach is to add the word "آيا" at the beginning of the sentence and a question mark at the end. Listen to the examples and follow along with the text in the learning activity below.

١	ته د کندهار څخه یې؟	هو، زه د کندهار څخه یم. نه، زه د کندهار څخه نه یم.
٢	آيا ته د کندهار څخه یې؟	و، زه د کندهار څخه یم. نه، زه د کندهار څخه نه یم.
٣	هغه ښایسته ده؟	هو، هغه ښایسته ده.
٤	آيا هغه ښایسته ده؟	نه، هغه ښایسته نه ده.

2. Questions that Request Information

These questions are formed by positioning the interrogative right after the subject and before the object in a sentence. Take a look at the examples below and listen to the audio to hear how a native speaker constructs a question.

Sentence	Sentence	English	Transliteration	Interrogative
What is it?	دا څه دی؟	what	cə	څه
Who is he?	دی څوک دی؟	who	cok	څوک
How are you?	ته څنگه یې؟	how	cangə	څنگه
Where (literally: from which place) are you from?	ته د کوم ځای څخه یې؟	from where	d kum jāy caxa	د کوم ځای څخه
Where is your house?	ستا کور چیرې دی؟	where	čere/čertə	چیرې/چیرته
How many books are there?	هلته څو کتابونه دي؟	how many	co/comrə	څو/خومره

Language and Culture Note 3.

Naming Conventions

b) Nicknames

In nuclear and extended families, kinship terms are usually used to refer to someone. For instance, *lala* (لالا) refers to elder brother.

Other terms include *baba* (بابا) "grandpa," *morai* (موري) "mother," *kaka/mama* (كاكا/ماما), and "uncle." Using nicknames to refer to someone does not necessarily show a familial relationship.



Learning Activity 12. Match the questions with their appropriate answers.

ته څنگه يې؟	زه ښه يم.
زمونږ معلم چيرې ده؟	په مکتب کې
دوی د کوم ځای څخه دي؟	د کابل څخه
دا څه ده؟	کتابچه
هغه څنگه ده؟	ښه نه ده.



Learning Activity 13. Using the appropriate interrogative/question words, complete the phrases below to form questions that correspond to the given answers:

۱ ته ————— يې؟

۲ ښایسته ————— ده؟

۳ ته ————— يې؟

۳ دا ————— دی؟

۴ هغوی ————— دي؟

Key:

۱	چیرته / چیرې
۲	چیرته / چیرې
۳	څنگه
۴	څه
۵	د کوم ځای څخه



 **Learning Activity 14.** Work with a partner and write a list of questions you might ask when meeting someone.

پښتو	
	۱
	۲
	۳
	۴
	۵



CHP 2. L 1. UNDERSTANDING THE READING

 **Learning Activity 15.** Re-read the monologues below and choose whether the following statements are true (T) or false (F). Write غ for false and ص for true statements.

۱.
السلام عليكم! زه رحمت الله وفا یم. زما پلار گل پادشاه دی. زه په کابل کې دوکاندار یم.



۲.
سلام! زه ښایسته جبار خپل یم. زه د کندهار څخه یم. زه د کور ښځه یم. زما پلار پردل خان دی.



۳.
زه میرویس بارکزی یم. زه یو زده کوونکی یم. زه مجرد یم او په ننگرهار کښی اوسېرم.

Statement جمله		True صحيح / False غلط
1.	Rahmatullah lives with his father.	غ
2.	Mirwais is a student.	ص
3.	Shaysta is a Kandahari girl.	ص
4.	Rahmatullah lives in Nangarhar.	غ
5.	Mirwais has a wife.	غ
6.	Shaysta is a teacher.	غ
7.	Rahmatullah is a carpenter.	غ
8.	Shaysta is a housewife.	ص
9.	Mirwais is Purdel Khan's son.	غ
10.	Mirwais is a teacher.	غ

CHP 2. L 1. APPLYING KNOWLEDGE



Learning Activity 16. Now independently read the section about Shaysta, Rahmatullah, and Mirwais in the Introduction and fill in the biographical details for each individual. If any information is missing, leave the box empty.

	نوم:	رحمت الله	۱
	د پلار نوم:		
	وظیفه:		
	آدرس:		
	مدنی حالت:		

* Marital Status (مدنی حالت)

	نوم:	بناپسته	۲
	د پلار نوم:		
	وظیفه:		
	آدرس:		
	مدنی حالت:		

	نوم:	میرویس	۳
	د پلار نوم:		
	وظیفه:		
	آدرس:		
	مدنی حالت:		



Learning Activity 17. In your own words, write a brief self-introduction. Refer to the monologue provided on previous pages if needed.

CHP 2. L 1. ANALYZING



Learning Activity 18. Find an example of a birth certificate example from your country to serve as a reference. Then, compare it to the Afghan tazkira displayed below. Work with a partner to compare the information present on both documents.

Afghan National ID Card تذکره

Electronic	Paper

Note: The electronic tazkira (e-Tazkira), also known as the Afghan national ID card, is a digital national identity document that replaces the traditional paper tazkira. It serves as evidence of identity and Afghan citizenship. The e-Tazkira was introduced following the establishment of the democratic government in 2001. Nevertheless, the paper tazkira remains valid until it is replaced by the e-Tazkira.



Learning Activity 19. Use the following chart to identify at least five similarities and five differences between an Afghan tazkira and your own country's birth certificate.

Similarities		Differences
1.		
2.		
3.		
4.		
5.		

CHP 2. L 1. EVALUATING



Learning Activity 20. In English, describe the significant differences in the information reported on an Afghan Tazkira and a birth certificate in your own country. Explain why you think those differences exist. For example, which family members are mentioned in each document, and what does this tell us about the societies that they belong to?

CHP 2. L 1. CREATING



Learning Activity 21. Based on what you have learned and acquired so far, create a list of at least five simple questions you can use to collect biographical data on a person you do not know. Look at the example. You can use the words in the grey box as a resource:

شمېره	تېلېفون	دی	ښځه	مېړه	یې	ته	چېرې	څه	ستا
number	telephone	is	wife	husband	you are	you (singular)	where	what	your

ستا نوم څه دی؟	1
	2
	3
	4
	5
	6

Language and Culture Note 4.

Naming Conventions

c) Naming a Child

Usually, a child is officially given a name on the third day of his or her birth. Until then, the child is called by a substitute name. After whispering: “Allah-u-Akbar (الله اکبر) God is Great into the child’s ear, the child’s elder paternal uncle (ککا) or a religious leader, Mullah (ملا), names the infant.

CHP 2. L 1. CRITICAL THINKING



Learning Activity 22. Research on the internet, or just brainstorm with your partner, about the possible reasons for naming a child after birth, as opposed to before. Write your findings in the following space:



Learning Activity 23. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning. Write it down in the space below.

پښتو متل

PASHTO PROVERB

اول سلام پسي کلام

Transliteration: awal salām pasi kalām

Literal: First greetings, then conversation.

Meaning: The proverb emphasizes the importance of starting any conversation or interaction with a greeting before diving into the main topic of discussion. It signifies the value of politeness, respect, and following social customs.

This expression can be used in various contexts to remind individuals of the significance of adhering to cultural norms and etiquettes when initiating conversations. It is a nod to the social customs in many parts of the world, especially in places where Pashto is spoken, that prioritize beginning interactions with a greeting as a sign of respect. The proverb captures the essence of prioritizing manners and courtesy.

CHP 2. L 1. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

Can-Do Statement		Achieved
1.	I can recognize greetings and introduction-related words and phrases.	
2.	I can explain how Afghans introduce themselves.	
3.	I can explain naming conventions based on Afghan culture.	
4.	I can introduce myself to someone and ask a few relevant questions.	
5.	I can read and comprehend a short and simple Pashto text.	
6.	I can say a Pashto proverb and explain its meaning.	

LESSON 2

دویم درس

GREET SOMEONE

نور و سره رو غیر و کړئ

CHP 2. L 2. ESSENTIAL QUESTIONS

- What does it mean to be polite in Pashtun culture?



Look at the picture and discuss the following questions:

- What is the person doing?
- What does his gesture mean?
- Can you think of a similar gesture with identical meaning in your native culture?

CHP 2. L 2. FOCUS OF THE LESSON

In this lesson, you will learn how to properly greet a native speaker and ask culturally appropriate questions. The grammatical aspects of the lesson will focus on possessive adjectives and numbers in Pashto.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 2. L 2. Lesson Learning Checklist).

CHP 2. L 2. INTRODUCTION

 **Learning Activity 1.** As you listen to the exchange, think about practices that may not be acceptable when greeting a Pashto-speaker in Afghanistan. Write down some notes. Also, pay attention to the exchange variations and subject-verb agreement based on gender. Write down any words or phrases that you don't understand.



د کندهار لهجه

انجلا: سلام ښاپسته جانې! څنگه یې؟

ښاپسته: زه ښه یم مننه، ته څنگه یې، انجلا جانې؟

انجلا: زه هم ښه یم.

ستا ماشومان ښه دي؟

ښاپسته: هو، د خدای په فضل، ټول ښه دي.

انجلا: ښه، په لیدو دې خوشاله سوم.

د خدای پامان

ښاپسته: ښه، الله مو مل سه.

Language and Culture Note 1.

Unwritten Codes of Behavior

Unwritten codes are those behaviors deeply rooted in local culture and traditions that guide people's daily practices. In Afghanistan, men hug and shake hands while women hug and kiss cheeks. The proper way for a man to greet an Afghan woman is to place his right hand on his chest and say السلام عليكم and lower his gaze. It is culturally inappropriate for a man to look women directly in the eyes. Also, it is always best for a man to use a formal register to greet a woman تاسې څنگه یاست؟ / *how are you?* and use the title of خورې / *sister* for young girls and مورې / *mother* or ترورې / *aunt* for older women. For instance, a male shopkeeper might say, خورې تاسې څنگه یاست؟ / *how are you sister?* when interacting with a female customer, or in a situation in which an older woman gets in a taxi driven by a young man, the driver might address the woman by the title مورې / *mother* or ترورې / *aunt*. A woman in this situation may refer to the man as زویه / *son* or وروره / *brother*.

Similar practices are often observed when people greet members of the opposite sex in their own family; they may not use formal register, but they often do not shake hands.

The vocative case is usually used when the speaker is addressing another person. In English, if you want to speak to your father and need to get his attention, you might say, "Hey, Dad," or, in more archaic literary speech, "O, Father." You can also simply use 'Dad' in the sentence to make it clear that you are speaking to him: "Dad, what do you want to eat?" or "Did you bring milk, Dad?" In Pashto, however, the speaker would add a special ending to people's names and words like father, mother, sister, to make it clear that they are being addressed. To form this 'vocative case,' add ښایسته to the end of masculine names and words and ې to the end of feminine names and words:

زلمیه - Zalmay, come here. زلمی - zalmay خورې، ماته غور و نیسه زلمی. sister خورې - sister خور here. ښایسته، کورته لاړ شه. Shaayesta، go home. ښایسته - shaayesta زلمیه، دلته راشه. ښایسته. etc.

CHP 2. L 2. VOCABULARY PREPARATION



Learning Activity 2. Review the words in the list below. For more practice, listen to the audio and use the vocabulary practice cards in the e-book.

English	Transliteration	پښتو
how	cangə	څنگه ۱
fine, well	šə	ښه ۲
thanks/ thank you	mananə	مننه ۳
child/ children	māšum mā šumān	ماشوم / ماشومان ۴
all	ṭol	ټول ۵
by the grace of God	da xodāy pə fazel	د خدای په فضل ۶
Pleased to meet you.	pə lido de xoš āl ə swam/ šwam	په لیدو دې خوشاله سوم/شوم. ۷
here	dalta	دلته ۸
What do you do?	ṭə cə kawə?/ cə kawə	ته څه کوي؟ څه کوي؟ ۹
God be with you.	al āh mo mal sə(šə)	الله مو مل سه (شه). ۱۰
people	xalk	خلک ۱۱
help	mraštə	مرسته ۱۲
success	baryā	بریا ۱۳
I want.	zə ġwā ɾam/ ġwāɾm	زه غواړم / غواړم ۱۴
where	čere/ čertə	چېرې / چېرته ۱۵
We will talk later.	byā wrustə xabare kawu	بیا ورسته خبرې کوو. ۱۶



Learning Activity 3. Match the words and phrases to their Pashto equivalents.

children	ماشومان
By the grace of God.	د خدای په فضل
thanks/ thank you	مننه
all	ټول
What do you do?	څه کوي؟
Pleased to meet you.	په لیدو دي خوشاله سوم/ شوم
God be with you.	الله مو مل سه/ شه
See you later.	بیا ورسته خبرې کوو.
I want.	غواړم



Learning Activity 4. Listen again to CHP 2. L 2. *Exchange 1* and answer the following questions:

Question	پښتو
Do the speakers already know each other?	
Who has children?	
What is the first speaker's name?	
Which dialect do they speak?	
Does Shaysta have any children?	

Key:

۵	۴	۳	۲	۱
نه	کندهاری	پنابسته	انجلا	بلی/ هو



Learning Activity 5. Define the following English words/phrases in Pashto.

Pashto Definition	Words/Phrases	
	how	۱
	fine, well	۲
	thanks/ thank you	۳
	child	۴
	all	۵
	people	۶
	help	۷

Key:

۷	۶	۵	۴	۳	۲	۱
مرسته	خلک	ټول	ماشوم	مننه	بڼه	څنگه

CHP 2. L 2. DIRECT INSTRUCTION



A. Possessive Pronouns (Strong) ملکي ضميرونه

The following possessive adjectives are considered *the strong or absolute* possessive pronouns in Pashto. They usually come before the noun that they modify but can also stand alone. Click on the audio button to hear the pronunciation of each pronoun and how it is used in a sentence.

English	In a Sentence	په جمله کې	Transliteration	Personal Pronouns
my	This is my father.	دا زما پلار دی.	<i>zamā</i>	زما
our	She is our sister.	ده زموږ خور ده.	<i>zamong</i>	زموږ / زموږ
your	She is your mother.	هغه ستا مور ده.	<i>Stā</i>	ستا
your (plural & for respect)	Where is your sister?	ستاسې خور چېرې ده؟	<i>stāse</i>	ستاسې
her	Her brother is a teacher.	دهغې ورور معلم دی.	<i>d de/d haḡe</i>	د دې د هغې
his	His sister is in school.	د ده خور په ښوونځۍ کې ده.	<i>d də/d haḡə</i>	د ده د هغه
their	Their grandma is a housewife.	د دوی نیا د کور ښځه ده.	<i>d duəy/d haḡuəy</i>	د دوی / د هغوی

Note: The letter (د) is similar to *of* or *'s* in English to show possession or relationship of an object to subject. See the example below:

's / of	This is Ahmad's pen	دا د احمد قلم دی.	of/ 's	د
---------	---------------------	-------------------	--------	---

 **Learning Activity 6.** Now listen to the audio and circle the words you hear in each column. The speaker will pronounce each word twice.

1	مونږ	2	پلار	3	کورنی	4	ترکاري
	دهغي		هغوی		ورور		دوکاندار
	دوی		ستا		د ده		بنځه
	زما		قلم		نیا		د احمد قلم
	«د هغې»		«پلار»		«د ده»		«د احمد قلم»



Learning Activity 7. Fill in the blanks with the appropriate possessive adjectives to complete the sentences below.

1 دا « (his) کور دی.

2 هغه « (our) کور دی.

3 علی او احمد « (your) ماشومان دي.

4 « (your) پلار دوکاندار دی.

5 علی، ښایسته او میرویس « (her) شاگردان دي.

Key:

۵	۴	۳	۲	۱
د ده	ستا/ستاسي	ستا/ستاسي	ز مونږ	د دی

Learning Activity 8. Listen to the following audio and fill in the blanks with the words that you hear:

۱ دا « کور دی. » « کور » « دی؟ »

۲ « ماشومان » « دي؟ »

۳ « مور په » « كي ده. »

۴ « پلار » « نه دی. »

۵ « کتاب چیرته دی؟ »

Key:

۵	۴	۳	۲	۱
زما	ستا، معلم	زمونږ، کور	دوی، چیری	زما، هغه، ستا

Learning Activity 9. Listen to the dialogue below and think about practices that may not be acceptable when greeting someone from the Afghan/Pashtun culture. Also, pay attention to the dialect variations and subject-verb agreement based on gender. Write down some notes and any words or phrases that you do not understand.

افضل خان: سلام عليك اكرم خانه! تاسي څنگه ياست؟
 اكرم خان: زه ښه يم، مننه. تاسي څنگه ياست، افضل خانه؟
 افضل خان: زه هم ښه يم. بابا څنگه دي؟
 اكرم خان: هغه ښه دي او تاسو ته سلامونه وايي.
 افضل خان: و عليك السلام، زما سلام هم هغه ته ووايست.
 اكرم خان: انشاء الله وایم.
 افضل خان: مننه!



د ننګرهار لهجه

Language and Culture Note 2.

Using Titles to Address Someone

Pashto speakers usually use titles to show respect when they greet people outside their immediate family. These titles can be kinship terms such as (پلار، کاکا، ماما، ورور، مور، ترور، خور) or profession-based terms such as (ډاکټر، انجنیر، جنرال). To address a person using their current or former profession/government position, Pashto speakers usually use the person's profession followed by the word sir (صیب) and their last name, as in (ډاکټر صیب غني، انجنیر صیب مصطفی، دگروال صیب یاسین).

The same rule applies when addressing women, but all titles take the feminine form followed by صیبه, as in (ډاکټره صیبه ښاپسته). When addressing someone using kinship terms, either the direct or vocative form of the word dear (جانه - جان) is often added to show respect to an older person, as in (کاکا جانه، پلار جانه). The feminine vocative form of the word dear (جان) used for women is (جاني), as in (مورجاني، خورجاني، ترور جاني). Note that the use of kinship terms does not mean that the person being addressed is a relative. This is also true when speaking about another person who is not being addressed directly; in the previous dialogue, the speaker uses the phrase بابا, literally 'grandfather,' to refer to the other speaker's father.

CHP 2. L 2. UNDERSTANDING THE READING

 **Learning Activity 10.** Listen to Exchange 2 again and answer the following questions in Pashto:

Question	پښتو
What is the second person's name?	
Whose father are they talking about?	
What does the first person ask the second person to do?	
Which dialect do they use?	

Key:

۴	۳	۲	۱
ننګرهارې	زما سلام ووايه	د دويم شخص پلار	اکرم خان

CHP 2. L 2. CRITICAL THINKING



Learning Activity 11. Look at the pictures below and think about the following questions:

- What are the different practices featured in the images?
- What does each gesture tell us about the relationship of the people shown in the pictures?



Discuss your ideas with a partner or write down some points on a piece of paper.

Language and Culture Note 3.

Meeting and Greeting

People in Afghanistan usually take a relatively long time to greet each other. They often enquire about each other's health, family, work, etc. before turning to the main objectives of the conversation. Therefore, it is essential to take time to engage in such pleasantries first before asking direct questions or communicating important information.

B. Number (شمېره)



Learning Activity 12. Listen to the pronunciation of the numbers below.

English	Transliteration	Pashto in Word	Pashto in Digits
0	safer	صفر	۰
1	yaw	يو	۱
2	ɖwə	دوه	۲
3	dre	درې	۳
4	calor	څلور	۴
5	pinjə	پنځه	۵
6	špaž	شپږ	۶
7	awə	اووه	۷
8	atə	اته	۸
9	nəhə	نهه	۹
10	las	لس	۱۰



Learning Activity 13. Exchange your phone number (د تېلفون شمېره) with a partner, using the example below as a guide.

Note: Afghans often list their phone number in single and double digits; for example, they may say 78-721-3240 as seventy-eight, seventy-two, one, thirty-two forty. However, for this activity, use single digits.





Learning Activity 14. Use the table below or a sheet of paper to create a phone directory of your classmates.

د ټليفون شمېره Phone Number	نوم Name

C. COUNTRIES AND NATIONALITIES



Learning Activity 15. Use the space below to make a list of Afghanistan's neighboring countries in Pashto that you know. Write as many as you can.

- _____ .1 _____ .2
- _____ .3 _____ .4
- _____ .5 _____ .6



Language and Culture Note 4.

Afghanistan's Neighbors

Afghanistan's neighboring countries play a very important role in the culture and daily life of many Afghans. As Afghanistan is a landlocked country, all trade with and movement to and from the rest of the world must go through its neighbors, and consequently, Afghanistan's long borders with Pakistan, Iran, Tajikistan, Uzbekistan, Turkmenistan, and China are best understood as doors rather than walls. Many ethnic communities in Afghanistan have close kinship, cultural, and economic ties across international borders; just as many Afghan Pashto speakers identify with and participate in the wider Pashtun cultural sphere that includes the numerically larger Pashto-speaking community in Pakistan, so too do many Farsi-speaking, Tajik, Uzbek, and Turkmen communities in Afghanistan maintain connections with Iran, Tajikistan, Uzbekistan, and Turkmenistan.

In addition to the deep historical ties between Afghans and communities living in neighboring countries, there is a significant diaspora of Afghans living as refugees and economic migrants throughout the region. Many Afghans today have spent some time living in Iran or Pakistan, and as a result, not only has Iranian, Pakistani and Indian fashion, music, and cinema become very popular in Afghanistan, but Hindi and Urdu are also widely understood among a large portion of Afghans.

• How to Talk about Nationalities

In English, demonyms (the noun or adjective that denotes which country a person is from) have many different endings; a person from Germany is German, a person from China is Chinese, and a person from Britain is British. In Pashto, most demonyms are relatively predictable.

In Pashto, countries whose names end with a **consonant** form their demonym by adding **ی** to the country's name for the masculine form and **ی** for the feminine form. The plural of both forms is formed by changing the **ی/ی** to **ی** and adding the letters **ان** at the end.

ملیت (جمع) Demonym (Plural)	ملیت (مفرد) Demonym (Singular) Masculine/Feminine	هېواد Country Name Ending in a Consonant
پاکستانیان	پاکستانی/پاکستانی	پاکستان
بنگلہ دیشیان	بنگلہ دینی/بنگلہ دیشی	بنگلہ دیش
برازیلیان	برازیلی/برازیلی	برازیل
جاپانیان	جاپانی/جاپانی	جاپان

Countries whose names end with a **vowel** form their demonym by adding **یی** (masculine) and **ی** (feminine) to the name of the country. The plural of both is formed by replacing **ی/ی** directly with **ان** at the end.

ملیت (جمع) Demonym (Plural)	ملیت (مفرد) Demonym (Singular) Masculine/Feminine	هېواد Country Name Ending in a Vowel
امریکایان	امریکایی/امریکایی	امریکا
سومالیایان	سومالیایی/سومالیایی	سومالیا
کانادایان	کانادایی/کانادایی	کانادا
آسترالیایان	آسترالیایی/آسترالیایی	آسترالیا

Note: This rule applies to most nationalities, but not all. For example, citizens of Afghanistan, Russia, and China are exceptions:

ملیت (جمع) Demonym (Plural)	ملیت (مفرد) Demonym (Singular) Masculine/Feminine	هېواد Country
افغانان	افغان/افغانه	افغانستان
روسیان / روسان	روسی/روسی	روسیه
چینایان	چینی/چینی	چین



Learning Activity 16. Write sentences describing where each person is from using their corresponding demonym.

ملیت Nationality		هېواد Country	
مذکر/نارینه Masculine	بڅینه/مونث Feminine		
یونانی	یونانی	Greece	یونان
الماني	الماني	Germany	المان
پورتیگالی	پورتیگالی	Portugal	پورتیگال
آذربایجانی	آذربایجانی	Azerbaijan	آذربایجان
ایتالیایی	ایتالیایی	Italy	ایتالیا
اندونزیایی	اندونزیایی	Indonesia	اندونزیا



Learning Activity 17. Complete the following activity. The first one has been completed for you.

1	Ahmad/Pakistan	احمد د پاکستان څخه دی. هغه پاکستانی دی.
2	Lee/Japan	
3	Fatima/Iran	
4	Usman/Azerbaijan	
5	Angela/Brazil	

CHP 2. L 2. APPLYING KNOWLEDGE



Learning Activity 18. Interview a classmate. Greet your partner appropriately and find out his/her necessary biographical information such as name, country of origin, nationality, father's name, student occupation, etc.). Then write at least three short and simple sentences about your classmate below. Or, look up a famous Afghan/Pashto speaker and provide the relevant details about them:

پښتو	
	۱
	۲
	۳
	۴
	۵

CHP 2. L 2. ANALYZING



Learning Activity 19. Watch videos of people from Afghanistan of different gender, social positions, ages, and relationships greeting each other. Also, look up "Pashto greetings" on the internet and find an example to use as a reference.



Learning Activity 20. Using the cultural norms of your own community as a reference, compare the use of verbal clues such as intonation, choice of pronouns, and terms of endearment or respect, as well as non-verbal clues such as eye contact, facial expressions, gestures, and the appropriate distance between two individuals engaged in conversation. Also analyze how these greetings change depending on the relationship between the two people according to their gender, age, familial ties, and social status.

Greetings in Pashto-Speaking Communities vs. Your Community

	Similarities ورته والي	Differences توپيرونه
1.		
2.		
3.		
4.		
5.		
6.		
7.		
8.		

CHP 2. L 2. EVALUATING



Learning Activity 21. Write important words or phrases used when greeting someone in Pashto, and then explain in English what their use can tell us about Pashto-speaking communities.

اهمیت Significance	د پښتو جملې Pashto Word or Phrase

CHP 2. L 2. CREATING



Learning Activity 22. Imagine you are meeting with a high-ranking male government official. Based on what you have learned so far, first create a list of at least five simple questions and other phrases you would use to introduce yourself appropriately and greet the person. Then, role-play a situation in which you meet with this government official and introduce your brother, who is searching for a job. Some phrases have been provided in Learning Activity 23 to offer some scaffolding.

د پښتو جملې Pashto Sentences	
	۱
	۲
	۳
	۴
	۵
	۶



Learning Activity 23. Role-Play: Imagine you are at a professional academic or diplomatic conference and are part of the team tasked with greeting the Afghan delegation. One of the guests is a high-ranking government official named **محمود غفاری**, who is the head of the ministry of education. How will you greet him and welcome him to the conference? What title will you use when addressing him? What do you think he might say in response, and how will you answer him? In the box below, prepare a dialogue between you and the official, and practice reading it out loud. Then, with a classmate or alone, record your dialogue and send it to your instructor.

 2. Gov. Official		 1. You
		السلام عليكم، _____

لطفاً	صاحب	هيئت	لرئ	وعليكم السلام	غواړي	تاسي
-------	------	------	-----	---------------	-------	------

Language and Culture Note 5.

Occupations in Afghanistan

In Afghanistan, it is often crucial to have a connection (واسطه) in order to get a job. In other words, who you know can be just as important as how much you know. Therefore, even qualified people try to find a connection within a company or organization before applying for a job there.

The agriculture sector represents about 60 percent of total employment in Afghanistan, and therefore a significant portion of Afghans are farmers. In urban areas, however, people have a wide variety of different jobs. It is important to note that there is a cultural perception that occupations are either high-prestige or low-prestige. High-prestige jobs include a high-ranking government employee, doctor (ډاکټر/داکتره), engineer (انجینر/انجیره), lawyer (وکیل/وکيله), teacher (ښوونکی/ښوونکي), etc. There is also a stigma attached to some of what are considered low-prestige jobs such as porter (جوالی/جوالی), barber (نای/نایي), singer (سندر غاړی/سندر غاړي), etc. For this reason, calling someone a doctor can be a sign of honor and respect, but calling someone a barber is considered offensive.



Learning Activity 24. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning to the Pashto proverb below. Write it down in the space provided.

پښتو متل

PASHTO PROVERB

ژړنده که د پلار ده هم په وار ده.

Transliteration: Žrandə kə da plār də ham pə wār də.

Literal: Even if it is your father's mill, you have to wait for your turn.

Meaning: The proverb emphasizes fairness and equality. Even if you have privileges or connections (like the mill being owned by your father in this context), you should still wait your turn or follow the due process.

This proverb can be used in situations where someone might be trying to use their influence, connections, or privileges to get ahead or to get special treatment. It underscores the importance of abiding by the rules and norms of society and ensuring that everyone gets a fair chance

CHP 2. L 2. EVALUATE YOURSELF

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

Can-Do Statement		Achieved
1.	I can greet a Pashto speaker using appropriate language and gestures.	
2.	I can explain in English what practices may be considered improper when greeting an older adult.	
3.	I can differentiate between the Kandahari dialect and the Eastern dialect and identify some keywords that may be pronounced differently.	
4.	I can give my phone number to a friend.	
5.	I can understand the basic idea of an exchange of greetings when I hear it.	
6.	I can describe the importance of the proverb at the end of the lesson and explain the context in which it will be used.	

LESSON 3

دريم درس

PASHTUNWALI

پښتونولي

HOSPITALITY

مېلمستيا/مېلمه پالنه

CHP 2. L 3. ESSENTIAL QUESTIONS

- How does the Pashtunwali principle of hospitality guide the Pashtun way of life?



Look at the pictures and predict the topic of the lesson. Discuss your predictions with a partner or write down some points on a piece of paper.

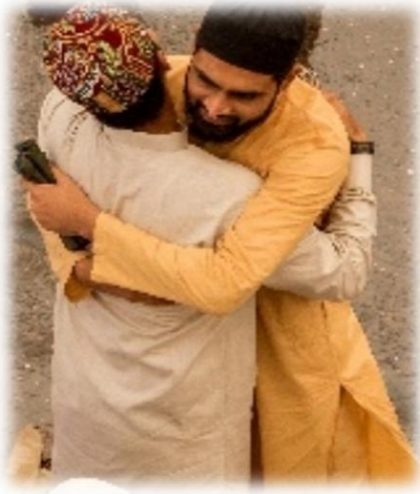
CHP 2. L 3. FOCUS OF THE LESSON

In this lesson, you will learn relevant words and phrases related to the Pashtunwali principle of hospitality (مېلمستيا/مېلمه پالنه). You will learn how this code guides Pashtun's way of life.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 2. L 3. Lesson Learning Checklist).

CHP 2. L 3. INTRODUCTION

 **Learning Activity 1.** Listen to the conversation and pay attention to phrases native speakers use to greet their guests.



لومړی شخص: السلام عليكم بادرخان صيب، ستړی مثنی،
په خير راغلی.

دویم شخص: و عليكم السلام حاجي صيب، په خير اوسئ.

Language and Culture Note 1.

Hospitality (مېلمه پالنه)

Hospitality, known as "مېلمه پالنه" (melma pālana), holds immense significance within Pashtunwali (پښتونوالي). It is intricately tied to the host's honor (فخر / ویاړ) and reputation (شهرت).

Pashtuns are renowned for warmly greeting their guests with a smile. This code of honor mandates that Pashtuns provide their guests with a complete meal (مېلمستیا) and ensure their protection. To a Pashtun, practicing hospitality is a sacred duty, and visitors/guests possess certain rights that must be respected, regardless of their identity or origin.

An invitation to one's home is often an expression of friendship. Upon entering someone's house, it is customary to remove shoes (بوټان) at the door (دروازه) and await guidance on where to sit. Typically, men (نارینه) gather in one room while women (ښځې) socialize in a separate room.

CHP 2. L 3. DIRECT INSTRUCTION

A. Pashtunwali

"Pashtunwali" is a system that unifies all the Pashtuns of the world as one Pashtun nation.



Pashtunwali refers to unwritten codes of characters, customs, and traditions that guide traditional Pashtun ways of life. The principal codes of Pashtunwali include:

- **Hospitality:** Providing for a guest even if the guest is an enemy
- **Badal:** Taking revenge even if it takes years and generations
- **Jirga:** Solving problems at the local and national levels through counseling with elders
- **Nanwati:** Providing sanctuary and shelter even to an enemy
- **Nang:** Exercising pride, courage, and bravery
- **Namoos:** Protecting self, family, tribe, and the country's honor and dignity

CHP 2. L 3. VOCABULARY PREPARATION



Learning Activity 1. Review the words and try to learn them. For the audio and more practice, use the vocabulary practice cards activity in the e-book.

English	Transcription	پښتو	
sir / madam (Mrs.)	syb/merman	صیب / میرمن	۱
ladies and gentlemen	āḡalo/aw šāḡalo	اغلو او ښاغلو	۲
May you not be tired.	staṛi mə šəy	ستړی مشئ (masculine/respect)	۳
welcome	pə xyr rāḡləy	په خیر راغلئ (masculine/respect)	۴
haji (respected title for someone who has performed the pilgrimage)	hāji	حاجي	۵
Thank you/ May you be safe.	pə xyr awsəy	په خیر اوسئ	۶
May you not be destitute.	xwāra mə še	خواره مه شي	۷
Are you quite well?	šə jor ye	ښه جوړ يې	۸
May you often come.	har kala rāšəy	هرکله راشئ	۹
guest/ party (feast)	melmə melmastya	مېلمه / مېلمستيا	۱۰



Learning Activity 2. Match the words/phrases.

sir	صیب
welcome	په خیر راغلئ
May you not be tired.	ستری مشئ
guest	مېلمه
party/feast	مېلمستیا
“thank you”	خواره مه شئ
Are you quite well?	بڼه جور یې
May you often come.	هرکله راشئ
[you are] welcome/thank you.	په خیر اوسئ

B. The Importance of *Hospitality* for a Pashtun



Khushal Khan Khattak (خوشال خان خټک) a great Pashto poet (سترشاعر), writer (لیکوال), and national hero (ملی اتل) once said:

“It is a waste if you feed yourself alone; it gives satisfaction to have your meal in company.”

«دا ضیاع دی چې په یوازې خواړه وخورئ، د سړی رضایت حاصلېږي چې په ګډه یا د مېلمه سره ډوډی وخورئ.»

Click on the audio button to listen to the quote.



Hospitality: A Reflection of Pashtun Identity

Hospitality (مېلمستيا/مېلمه پالنه) serves as a defining characteristic of Pashtun society, shaping their status and identity. Pashtuns utilize hospitality (مېلمستيا/مېلمه پالنه) to forge new business networks, establish political alliances, and foster friendships. In Pashtun culture, when one person hosts a guest (مېلمه), they are considered the guest of the entire community. Consequently, Pashtuns often compete to secure the privilege of hosting guests (مېلمه) and strive to provide exceptional hospitality.

C. Hujra (حجره)

The *Hujra*: A Hub of Hospitality

Whether a private room or a community center, the *hujra* serves as a gathering place where guests are received and entertained. Nearly every village (کلي) is equipped with a *hujra*. Traditionally, these spaces are utilized for male social events and providing shelter to visitors and travelers (مسافران).

Upon being invited to an event at a *hujra*, guests are promptly offered tea, followed by a complete meal comprising rice, meat, and seasonal dishes.

An essential aspect of hospitality is to insist that the guest partakes in at least a few bites of the food being offered, even if they have already eaten elsewhere and may feel satiated.



When the guest departs, a young member of the host family places the guest's shoes in front of them, symbolizing hospitality, and may express well wishes by saying "په مخه دي ښه" (May you go with goodness!).

Language and Culture Note 2.

Afghan Etiquette: Sitting, Tea, and Refreshments

Afghans typically adopt a seating arrangement on the floor, using rugs and mattresses while crossing their legs. It is deemed inappropriate to sit with legs extended or in a manner where feet are directed towards another person.

As refreshments, hot green or black tea and sweets are frequently served. It is customary to be offered tea and sweets as refreshments. The host promptly refills the cups once they are emptied. If a guest places their cup upside down or sideways, it signifies their desire to refrain from further tea.



D. Islamic Roots of Hospitality (د مېلمه پالنې اسلامي ريښې)

When the Prophet Mohammad (peace be upon him) and his followers were compelled to depart from Mecca and seek refuge in Medina, he established a system to ensure the well-being of everyone. This system, known as a brotherhood (أخوة, ورورولي in Arabic), involved pairing an individual from Mecca with an individual from Medina and declaring them as brothers (ورونه). Consequently, individuals from Medina would share their food and accommodations with those from Mecca.



The hospitality principle of Pashtunwali (پښتونوالي) obligates a Pashtun to protect his guest as long as the guest remains within the host's community. This practice is offered to any guest whether the guest is a fellow-tribesman or a foreigner (بهرني).

CHP 2. L 3. CRITICAL THINKING



Learning Activity 3. Choose to work either alone or with a partner. Begin by conducting research on the Pashtunwali principle of hospitality. Explore the accepted practices within Pashtun culture, placing particular emphasis on the interpretations and implications for both men and women. Once your research is completed, critically evaluate the Pashtunwali code of hospitality:

- Highlight its strengths.
- Discuss any potential weaknesses, if they exist.

Further, interpret the cultural principle from various perspectives. Contemplate how it might be perceived both within and outside the Pashtun community.

Language and Culture Note 3.

Gender Roles and Dining Traditions in Afghan Hospitality

Traditionally, the responsibility of cooking and food preparation falls upon women. Generally, men engage in socializing in a separate area while women manage the kitchen. It is not considered appropriate for men to enter the kitchen with the intention of assisting in cooking.

In urban areas, meals are served on plates, while in rural areas, particularly for rice dishes like palau, qābili, chalaw, and others, food is presented on platters. Each platter is shared by 2-3 individuals. Prior to the meal, a younger member of the host family assists the guest in washing their hands by providing water and soap (آفتابه او لکن). The food is then served on a tablecloth (دسترخوان) spread on the floor.



Afghans predominantly prefer eating with their hands. Once everyone has finished eating, they express gratitude and offer prayers/thanks to Allah. Additionally, guests compliment the host on the delicious food and often mention that they have eaten to their heart's content. Subsequently, a younger member of the host family provides water once again to help guests wash their hands. Later, hot tea is served.



CHP 2. L 3. APPLYING KNOWLEDGE



Learning Activity 4. Work with a partner and make a presentation about accepted practices based on Pashtun culture as related to the Pashtunwali principle of *hospitality*. Make sure to list Dos and Don'ts for both men and women.

CHP 2. L 3. ANALYZING



Learning Activity 5. Work with a partner or work individually to compare the significance of Pashtunwali, as a whole, and the principle of hospitality, specifically, in Pashtun culture with that of the United States. Record your findings in English in the space provided below.

CHP 2. L 3. EVALUATING



Learning Activity 6. Work with a partner to select a minimum of three essential elements of hospitality that hold great importance in Pashtun culture. Then, provide an explanation (in English) of the significance of each element from the perspective of a Pashtun.

د میلمه پالنې/مېلمستیا حیاتي عناصر Vital Elements of Hospitality

CHP 2. L 3. CREATING



Learning Activity 7. Look up "Pashtunwali code of hospitality" on the internet. Create an informational sheet (in English) for a non-Afghan who may want to travel to Afghanistan. Tell them about the possible pros and cons of accepting or declining an invitation.



Learning Activity 8. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning to the Pashto proverb below. Write it down in the space provided.

پښتو متل

PASHTO PROVERB

ډوډۍ که د بل ده ، نس خو دی خپل دی.

Transliteration: ɖoɖəy kə d bal də nas xo de xpal day.

Literal: If food is others', the stomach is yours.

Meaning: This Pashto proverb underscores the principle of personal responsibility and discernment, even when circumstances or resources come from external sources. In essence, the proverb suggests that while the sustenance (or any external influence, information, or resource) might come from someone else, the responsibility for its acceptance, consumption, and consequences lies with the individual. It's a reminder that one should be discerning and careful in what they accept or consume, be it food, information, or other influences. This adage is particularly relevant in Pashtun culture, where personal honor, responsibility, and the consequences of one's actions are deeply valued. The proverb might be invoked in situations where someone is tempted to blame external circumstances for their problems or when emphasizing the importance of personal judgment and discretion.

CHP 2. L 3. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

Can-Do Statement		Achieved
1.	I can explain the importance of the <i>hospitality</i> code of honor in Pashtun culture.	
2.	I can use some relevant words and phrases related to <i>hospitality</i> .	
3.	I can identify and maintain culturally appropriate practices when visiting an Afghan house.	
4.	I can explain the importance of <i>hujra</i> in Pashtun culture.	
5.	I can explain the Islamic roots of hospitality.	
6.	I recite a hospitality-related proverb and explain its meaning.	

CHP 2. PULLING IT ALL TOGETHER

In this section, learners provide evidence to demonstrate they have mastered the learning objectives of the chapter:

- Display emerging ability to identify the general topic and basic information on both very familiar and everyday contexts about *meeting and greeting* people in Pashto by recognizing practiced or memorized words, phrases, and simple sentences in texts that are spoken or written.
- Display emerging ability to communicate in spontaneous spoken or written conversations on both very familiar and everyday contexts such as *meeting and greeting* Pashto, using a variety of practiced or memorized words, phrases, simple sentences, and questions.
- Display emerging ability to present information on both very familiar and everyday topics such as *meeting and greeting* people in Pashto using a variety of practiced or memorized words, phrases, and simple sentences through spoken or written language.
- Display emerging ability to identify how language is used when meeting and greeting people taking into account Pashto speakers' cultural norms and practices.
- Display emerging ability to interact at a survival level in some familiar everyday contexts.



Learning Activity 9. Interview a classmate and collect biographical information. Make sure to greet the person appropriately and find out his or her name, address, occupation. Also, ask *yes/no* questions.

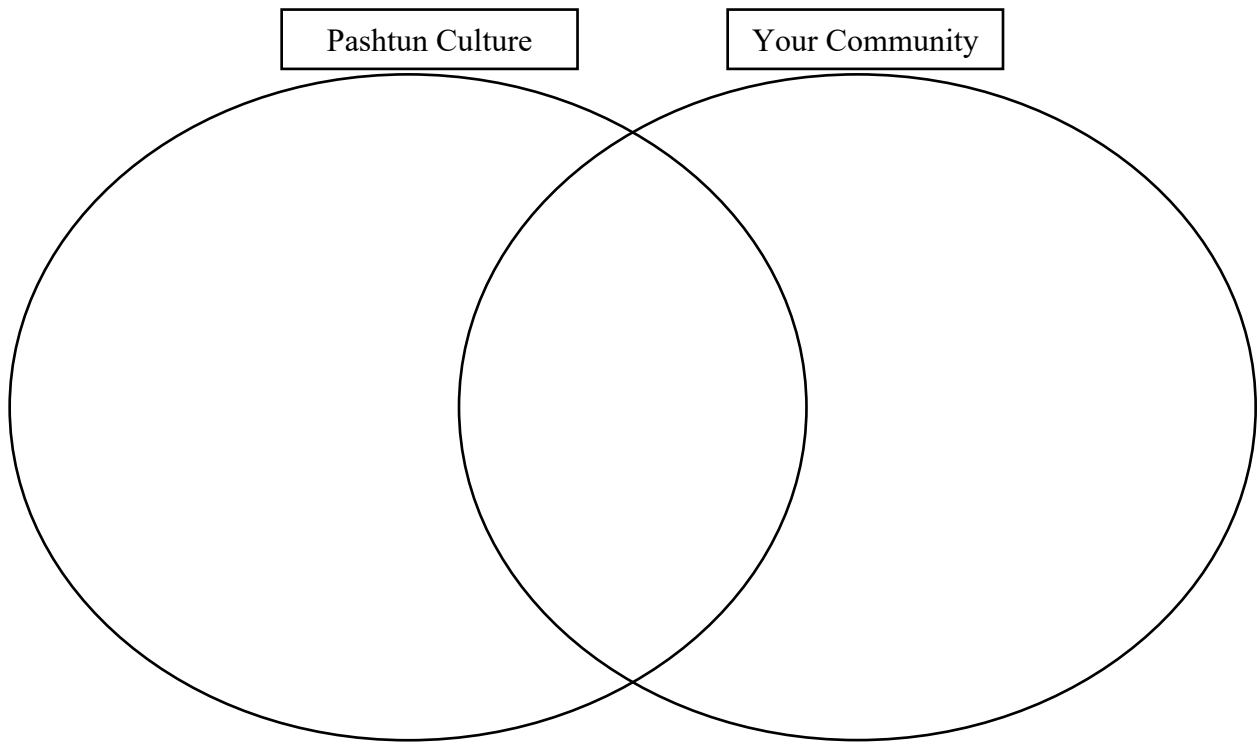


Learning Activity 10. Provide your findings of the person you interviewed in the box below. Be sure to write complete sentences Follow the example:

مثال	دا انجلا ده. هغه معلمه ده.
۱	
۲	
۳	
۴	
۵	
۶	
۷	
۸	
۹	
۱۰	



Learning Activity 11. Use the provided Venn diagram to compare and contrast cultural practices concerning hospitality in Pashtun culture and your community. Additionally, explain how cultural products (such as foods, drinks, etc.) embody the perspectives of both Pashtuns and your community regarding the act of welcoming a guest.



CHP 2. VOCABULARY

English	Transliteration	پښتو
eight	aṭə	اته
ladies & gentlemen	āḡalo aw šāḡalo	اغلو او ښاغلو
God/Allah may protect you	alāh mo mal šə/sə	الله مو مل شه/سه
importance	ahmyat	اهميت
to live	awseḡal	اوسېدل
seven	awə	اوه
success	baryā	بريا
We will talk later.	byā wrustə xabare kawo	بيا وروسته خبرې کوو
father	plār	پلار
five	penḡə	پنځه
be happy/thank you	pə xayr awse	په خبر اوسي
welcome (to our house)	pə xayr rāḡləy	په خبر راغلي
in Kabul	pə kābal ke	په کابل کې
Pleased to meet you	pə lido de xošālə šwam/swam	په ليدو دې خوشاله شوم(سوم)
you (formal)	tāso	تاسو
ID/Afghan national ID	tazkerə	تذکره
uncle (paternal)	trə	تره
What do you do?	tə cə kawə	ته څه کوي؟
difference	tawpir	توپیر
all	ṭol	ټول
where	čertə	چېرته
where	čere	چېرې
guest room (for male guests)	hojrə	حجره
people	xalk	خلک
May you not be poor.	xwārə mə še	خواره مه شي
the food	xwārə	خواره
place	jāy	ځای
from	caxə	څخه
four	calor	څلور

how	cangə	ځنګه
by the grace of God	de xodāy pə fazel	د خدای په فضل
this	dā	دا
three	dre	درې
housewife	de kor šajə	دکور بڼځه
here	daltə	دلته
those/them	ḡuəy	دوی
shopkeeper	ḡukāndāndār	دوکاندار
two	ḡwə	دوه
food/bread	ḡoḡəy	ډوډی
satisfaction	rezāyat	رضایت
greeting	roḡbar	روغبر
roots	riše	ریشې
student	zdə kawonkay	زده کوونکی/شاګرد
I	zə	زه
I want	zə ḡwāram	زه غواړم
white	spin	سپین
May you not be tired.	staray mə še	ستړی مه شي
six	špaž	شپږ
number	šmerə	شمېره
reputation/personal information	šohrat	شهرت
wife/woman	šajə	بڼځه
feminine	šajinə	بڼځینه
fine/well	šə	بڼه
Are you [much] healthy?	šə joṛ ye	بڼه جوړ یی
zero	sefer	صفر
Sir/Mrs.	syb/ merman	صېب/مېرمن
waste	zyā'	ضیاع
notebook	ketābčə	کتابچه
house	kor	کور
which	kum	کوم
help	komak	کومک

together	gaḍ	گډ
ten	las	لس
high school	lesə	ليسه
child	māšum	ماشوم
children	māšumān	ماشومان
single	majarad	مجرد
help	mrastə	مرسته
traveler	masāfer	مسافر
teacher	ma'lem	معلم
school	maktab	مکتب
visit	malāqāt	ملاقات
friends	malgari	ملگري
nationality	melyat	مليت
thanks/pleasure	mananə	مننه
we	munž/muž	مونږ / مور
hospitality	melmastyā	مېلمستيا
guest	melmə	مېلمه
masculine	narina	نرینه
no	nə	نه
nine	nahə	ننه
name	num	نوم
You are welcome anytime (to come).	ha kalə rāše	هر کله راشي
he/she	hağə	هغه
those/them	hağuy	هغوی
yes	hw	هو
country	hewād	هېواد
similar	wartə	ورته
honor	wyār	ویار
one	yaw	یو

CHAPTER THREE

دریم خپرکی

FAMILY AND OCCUPATIONS

کورنی او دندی



LEARNING OBJECTIVES

I. NCSSFL-ACTFL CAN-DO STATEMENTS PROFICIENCY BENCHMARKS (From: ACTFL Website: NCSSFL-ACTFL CAN-DO STATEMENTS: PERFORMANCE INDICATORS FOR LANGUAGE LEARNERS 2017)

NOVICE PROFICIENCY BENCHMARK

A. Interpretive Mode: I can identify the general topic and some basic information in both very familiar and everyday contexts by recognizing practiced or memorized words, phrases, and simple sentences in texts that are spoken, written, or signed.

Chapter Objectives

- Display emerging ability to identify the general topic and some basic information in both very familiar and everyday contexts about Afghan *family and occupations* by recognizing practiced or memorized words, phrases, and simple sentences in texts that are spoken or written.

B. Interpersonal Mode: I can communicate in spontaneous spoken, written, or signed conversations on both very familiar and everyday topics, using a variety of practiced or memorized words, phrases, simple sentences, and questions.

Chapter Objectives

- Display emerging ability to communicate in spontaneous spoken or written conversations on both very familiar and everyday topics, specifically Afghan *family and occupations*, using a variety of practiced or memorized words, phrases, simple sentences, and questions.

C. Presentational: I can present information on both very familiar and everyday topics using a variety of practiced or memorized words, phrases, and simple sentences through spoken, written, or signed language.

Chapter Objectives

- Display emerging ability to present information on both very familiar and everyday topics, specifically Afghan *family and occupations*, using a variety of practiced or memorized words, phrases, and simple sentences through spoken, written, or signed language.

D. Intercultural:

- **Investigate:** In my own and other cultures, **I can** identify products and practices to help me understand perspectives.
- **Interact:** **I can** interact at a survival level in some familiar everyday contexts.

Chapter Objectives

- Display emerging ability to identify products and practices, specifically as related to *family and occupations*, to help me understand perspectives.
- Display emerging ability to interact at a survival level, specifically when dealing with Afghan *family and occupations*, in some familiar everyday contexts.
- Understand how the Pashtunwali code of *Badal* (revenge) guides the way that many Pashto-speakers live, and identify how this concept shapes wider society in Afghanistan.

LESSON 1

لومړۍ درس

MY FAMILY

زما کورنۍ

CHP 3. L 1. ESSENTIAL QUESTIONS

- What makes the family in Pashtun society?



Look at the pictures and make a prediction regarding the topic of the forthcoming reading text. Discuss your predictions with a partner and write down some points on a piece of paper.

CHP 3. L 1. FOCUS OF THE LESSON

In this lesson, you will learn how to describe your family and share information about family members using culturally appropriate words and phrases. The grammatical aspects of the lesson will focus on simple present tense and adverbs of time.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 3. L 1. Lesson Learning Checklist).

CHP 3. L 1. INTRODUCTION

 **Learning Activity 1.** Listen to how each person introduces themselves. While reading along with the text, reflect on the information that surprises you. Additionally, pay close attention to dialect variations and how the verb ending changes based on the person performing the action. Circle any words or phrases that you find unfamiliar or do not understand.



Kandhari Dialect

۱
سلام! زه ښاپسته جبار خپل يم.
زمونږ په کورنۍ کې لس کسان سته. زه شپږ
خويندې او يو ورور لرم. زما پلار
دوکاندار دی او دى ترکاري خرڅوي. زما
مور د کور ښځه ده.

۲
السلام عليكم! زه رحمت الله وفا يم. زمونږ په کورنۍ کې يوولس
کسان شته. مونږ شپږ وروڼه يو. زه يوه خور لرم. زما نيا او نيکه
هم له مور سره دي. زمونږ پلار ټکسي چلوي او زمونږ مور
د کور ښځه ده.



Nangahari Dialect

Language and Culture Note 1.

Family

In many Pashto-speaking families, interactions among family members are often guided by distinct gender roles and deep respect (احترام/ درناوی) for and deference toward elders (مشران), including older siblings. Reverence towards motherhood also holds great significance in family life, as does the importance of children, particularly sons, for the future economic and political success of the family.

Major decisions are often made by or with the support of the eldest male in the family, who could be the grandfather, father, eldest uncle, or, in some cases, the eldest brother.

It is quite common for two or three generations (نسلونه) to live in the same house. Typically, sons never leave home, while daughters are married and move in with their in-laws' families. It is common for Pashto speakers to grow up in a household with their paternal grandparents and single or widowed (کونډې) aunts.

In rural areas, extended family members usually live in close proximity, sometimes even next door, although this practice is not always feasible in cities and has also changed due to emigration and the migration of people from rural to urban areas. Multigenerational families often engage in close economic cooperation, working together during times of crisis (بحران) and strengthening unity (همغږي) through mutual support.

CHP 3. L 1. VOCABULARY PREPARATION



Learning Activity 2: Review the words and try to learn them. For the audio and more practice, use the vocabulary practice cards activity in the e-book.

English	Transliteration	پښتو	
family	koranəy	کورنی	۱
mother	mor	مور	۲
daughter	lur	لور	۳
sister/sisters	xor/xwaynde	خور / خویندې	۴
brother/brothers	wror/wrunə	ورور / ورونه	۵
son/sons	zoy/zāman	زوی / زامن	۶
grandson/granddaughter	lmasay/lmasəy	لمسی / لمسی	۷
woman/wife	šajə/māndinə	ښځه / ماندينه	۸
grandmother	nyā	نیا/انا	۹
grandfather	nikə	نیکه	۱۰
husband	meṛə	مېړه	۱۱
father	plār	پلار	۱۲
child/children	māšum/māšumān	ماشوم / ماشومان	۱۳



Learning Activity 3. Choose the correct kinship term as related to Ali.



۱	شمېره ۱ د علي « دى.
۲	شمېره ۳ د علي « دى.
۳	شمېره ۲ د علي « ده.

Key:

۱	پلار
۲	ورور
۳	خور

CHP 3. L 1. DIRECT INSTRUCTION

A. Possessive Adjectives (Strong)

Let's review the how possessive adjectives work in Pashto:

Simple Present Tense Sentence	پښتو جمله	English	پښتو
My father is a teacher.	زما پلار معلم دی.	my/mine	زما
Our mother is a teacher.	زمونږ مور معلمه ده.	our/ours	زمونږ/زمونږ
Your mother is a teacher.	ستا مور معلمه ده.	your/yours	ستا
Your mother is a teacher.	ستاسې مور معلمه ده.	your/yours	ستاسې
His father is a teacher.	د ده / د هغه پلار معلم دی.	his	د ده / د هغه
Her mother is a teacher.	د دې / د هغې مور معلمه ده.	her/hers	د دې / د هغې
Their father is a teacher.	د دوی / د هغوی پلار معلم دی.	their	د دوی / د هغوی
My father's house is white.	زما د پلار کور سپین دی.	of/'s	د



Learning Activity 4. Listen to the audio and fill in the blanks with appropriate possessive pronouns that you hear:

۱ هغه « » میرویس مور ده.

۲ « » نیکه بزگر دی.

۳ « » خور په مکتب کې ده.

۴ « » وررو چبرې دی؟

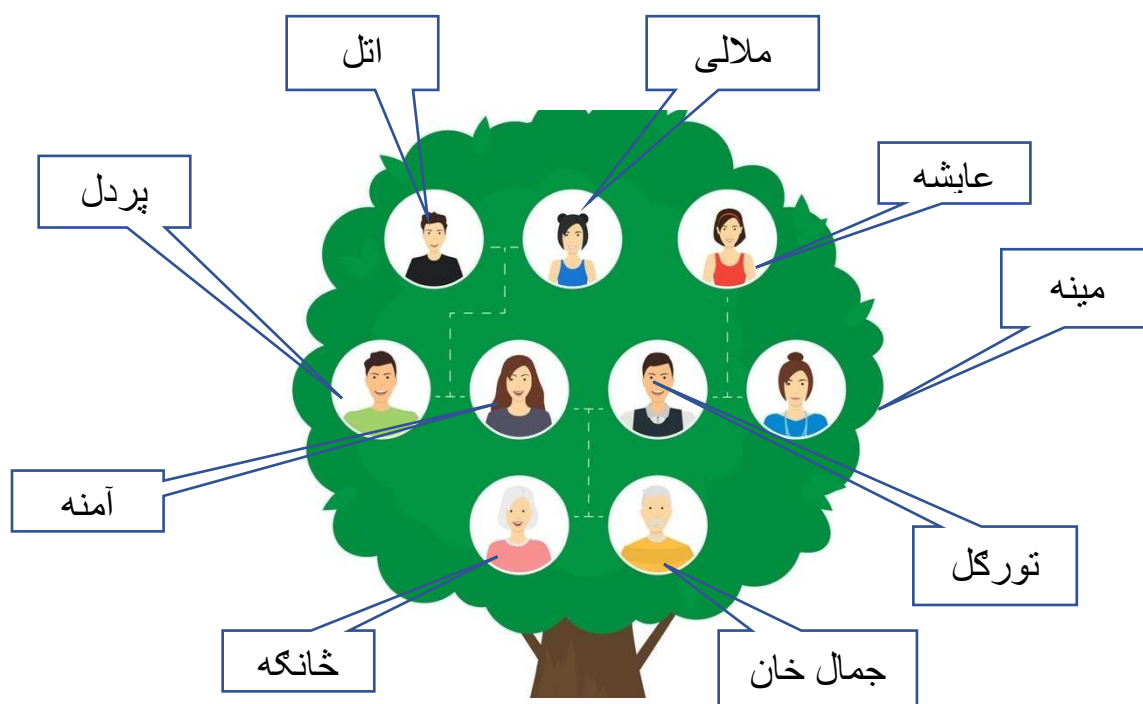
۵ « » نیا د کور ښځه ده.

Key:

۱	د
۲	زمونږ / زموږ
۳	د هغې
۴	ستاسې
۵	د دوی



Learning Activity 5. Look at the family tree and use the appropriate kinship terms in the following activity. The first one has been completed for you.



۱ ایشه د جمال خان او خانگه لمسی ده.

۲ پرل خان د آمنې « » دی.

۳ امل او ملالی د آمنې او پرل خان « » دي.

۴ خانگه د تورگل « » ده.

۵ مینه د تورگل « » ده.

۶ پرل خان د « » او « » پلار دی.

۷ تورگل د جمال خان « » دی.

۸ جمال خان او خانگه د تورگل او آمنه « » دي.

Key:

۸	۷	۶	۵	۴	۳	۲	۱
مور او پلار	زوی	ملالی، امل	بنځه/ ماندینه	مور	ماشومان	میره	لمسی

B. Simple Present Tense – Action Verbs

The Simple Present Tense typically describes general facts and habitual or regular actions. In Pashto, this tense encompasses both the simple present tense and the present continuous/progressive in English. For example, "I am eating food" and "I eat food right now" has the same meaning.

To simplify matters, we have classified action verbs into five categories. In this chapter, we will focus on the first category, while the remaining categories will be discussed in subsequent chapters. Additionally, we will indicate whether a verb is transitive or intransitive as we utilize them.

Transitive verbs (Tran.) exert their action on a **direct object**, such as *I write a letter*. In this sentence, *write* is the verb and *a letter* is a direct object.

Intransitive verbs (Intran.) make sense without a direct object such as *I walk*. This sentence is complete even without a direct object.

Depending on the context/usage, a verb can be transitive or intransitive. For example, the verb *drink* in *I drink water* is transitive, but it is intransitive in the following sentence as it does not need a direct object: *They often drink*.

Regular Action Verbs - Group I (ل - لام والا). The stem of verbs in this category is formed by dropping the last letter (ل) and conjugating the verb based on personal pronouns. See below:



Learning Activity 6. Listen to the audio and pay attention to how the verb (لرل) *to have* conjugates/pronounced based on who we are talking about.

English	Example	Verbs - nding	Ending	Personal Pronouns
I have family.	زه کورنۍ لرم.	لر - لرل	م	زه
We have family.	مونږ کورنۍ لرو.		و	مونږ
You (sl.) have family.	ته کورنۍ لري.		ي-	ته
You (pl.) have family.	تاسې کورنۍ لرئ.		ئ	تاسې/تاسو
She has family.	دا کورنۍ لري.		ي	دا/دی/دوی/هغوی



Learning Activity 7. Now let's learn some more action verbs.

English	Present Stem	Transitive/ Intransitive	Transliteration	Verb (Infinitive)
to drive	چلو—	Trans.	čalawal	چلول
to sell	خرځو—	Trans.	xarcawal	خرځول
to do	کو—	Trans.	ka-wal	کول
to fix/build	جوړو—	Trans.	jorawal	جوړول



Learning Activity 8. Listen to the audio and write the corresponding picture's letter below.

a		زما پلار ټکسي چلوي.	۱
b		زه ترکاري خرڅوم.	۲
c		تاسو بایسکل جوړوئ.	۳
d		ده کار کوي.	۴

۴.<< >> ۳.<< >> ۲.<< >> ۱.<< >>

Key:

c	۱
a	۲
b	۳
d	۴

 **C. Adverbs of Time:** They are adverbs with time reference and quantifier. See the box below.

My father is in the shop/store today .	زما پلار نن په دوکان کې دی.	today	nan	نن
She drives to work every day.	هغه هره ورځ کار ته موټر چلوي.	every	har /harə	هره/هر
Her sister drives [car] every day .	د دې خور هره ورځ موټر چلوي.	day	harə wraĵ	هره ورځ
Our family eats dinner at 9 o'clock every night .	زموږ کورنۍ هره شپه په ۸ بجو کې ږوي.	night	harə špə	هره شپه
Does your grandfather fix a car sometimes ?	آيا ستاسې نیکه کله کله موټر جوړوي؟	sometimes	kalə kalə	کله کله
What does their brother usually do at home?	د دوی ورور معمولاً په کور کې څه کار کوي؟	usually	ma' mulan	معمولاً
We always play.	موږ تل لوبې کوو.	always	tal/hamešə	تل/همیشه
She never plays with me.	هغه له ما سره هېڅ کله لوبې نه کوي.	never	hec kalə	هېڅ کله



Learning Activity 9. Now write sentences about the people in the pictures, using action verbs and adverbs of time.

	ستا _____ کار کوي. every day, son	۱
	زه « _____ » ږوي « _____ ». to eat, every night	۲
	د دې ماندينه « _____ » موټر « _____ ». to drive, sometimes	۳
	« _____ » « _____ » په مکتب کې دي. students, always	۴
	دا هلک « _____ » ترکاري « _____ ». usually, to sell	۵

Key:

۵	۴	۳	۲	۱
معمولاً، خرڅوي	زده کونکي، تل	کله کله، چلوي	هره شپه، خورم	زوی هره ورځ

Language and Culture Note 2.

Patriarchal Dynamics in Afghan Society

Afghan society is characterized as patriarchal (مردسالاري), wherein authority (واک) predominantly rests in the hands of older men. However, women possess significant informal strength (غیر رسمي). They actively participate in making decisions within the household and engage in economic activities beyond the family, such as selling homemade items (توکي). In terms of inheritance (ميراث), it typically follows the male lineage.

Upon marriage (واده), a girl typically moves to her husband's place of residence. The preferred marriage arrangement for a man is to his father's brother's daughter, which helps maintain family cohesion within the group.



Learning Activity 10. In the following exercise, first, identify/circle the verb, and then decide if it is correctly conjugated and make the necessary modifications.

۱	دهغه مېره په دوکان کې ترکاري خرڅول.
۲	زما ماشومان په مکتب کې ده.
۳	ستا زوی چېرې کار کوم؟
۴	د دوی نیا کله کله موټر چلوو.
۵	ستاسو لمسی څه نوم لری؟

Key:

۵	۴	۳	۲	۱
لري	چلوي	کوي	دي	خرڅوي



Learning Activity 11. Write the scrambled words in the proper order to make correct sentences. The first one has been done for you.

Correct Sentence	Scrambled
زما ماندينه معلمه ده.	. / ماندينه / زما / ده / معلمه
	؟ / هره ورځ / ته / کوی / څه
	. / په مکتب کې / هره / ماشومان / ورځ / دي
	؟ / دوی / خو / خويندې / لري
	. / پلار / او / ږوی / نیکه / خوري / زمونږ
	؟ / دهغي / د کوم ځای څخه / مېړه / دی
	. / کله کله / زه / کتاب / خرڅوم
	. / په کور کې / نن / زه / نه / يم

Language and Culture Note 3.

Gender Segregation

Afghans commonly uphold the practice of separating men and women in public settings. Interactions between genders (جنسونه) are generally limited to close family members. Within educational environments (په تعلیمي ځایونو کې), the segregation of boys and girls typically begins after elementary school (ابتدایي ښوونځی). Although boys and girls may study together at university (پوهنتون), physical distance is expected to be maintained. This rule of physical separation also extends to professional contexts where men and women may work (کار) together.



Learning Activity 12. Match the questions with their appropriate answers.

ځواب Answer	پوښتنه Question
	۱ ستا پلار څه کار کوي؟
	۲ تاسو هره ورځ چيرته ډوډۍ خوري؟
	۳ دهغي د مېړه نوم څه دی؟
	۴ ته څو وروڼه لري؟
	۵ آیا کله کله د دوی لور موټر چلوي؟

Key:

۵	۴	۳	۲	۱
نه، هغه موټر نه چلوي	نهه	تیمور شاه آغا	په کور کې	هغه کور جوړوي



Learning Activity 13. Work with a partner and write kinship terms for your family members who live with you.

پښتو
۱
۲
۳
۴
۵

CHP 3. L 1. UNDERSTANDING THE READING



Learning Activity 14. Now, reread the text provided below and mark the following sentences as True (T) or False (F). Write غ for false and ص for true statements.



۱.
سلام! زه ښایسته جبار خېل یم. زموږ په
کورنۍ کې لس کسان شته. زه شپږ
خویندې او یو ورور لرم. زما پلار
دوکاندار دی او دی ترکاری خرڅوي
زما مور د کور ښځه ده.

۲.
السلام علیکم! زه رحمت الله وفا یم. زموږ په کورنۍ کې
یوولس کسان شته. موږ شپږ وروڼه یو. زه یوه خور لرم. زما
نیا او نیکه هم له موږ سره دي. زموږ پلار ټکسي چلوي او
زموږ مور د کور ښځه ده.



Statement جمله		True صحيح / False غلط
1.	There are ten people living in Shaysta's family, including her.	ص
2.	There are ten people living in Rahmatullah's family, including him.	غ
3.	Shaysta has six brothers and one sister.	غ
4.	Rahmatullah has six brothers.	ص
5.	Rahmatullah does not have a grandfather.	غ
6.	Rahmatullah's father is a shopkeeper.	غ
7.	Shaysta has a brother.	ص
8.	Shaysta's mother is a teacher.	غ
9.	Rahmatullah's mother is a housewife.	ص
10.	Shaysta's father has a shop.	ص



Learning Activity 15. Work with a partner and describe the picture below using 3-5 concise sentences. You are free to assign Afghan names to the individuals in the picture. If needed, refer to the text on the previous page for assistance and also look up some words using an online dictionary.



CHP 3. L 1. APPLYING KNOWLEDGE



Learning Activity 16. Interview a classmate about their family, using Learning Activity 5 (above) as a reference. Ask at least 3-5 culturally appropriate short questions. You can ask questions to find out if they have brothers/friends. Female students can include questions about mothers, sisters, and female friends; what their names are, also ask what their parents are doing (job), list their family members, etc.

	1
	2
	3
	4
	5

Language and Culture Note 4.

Communication

In Afghan culture, communication often takes place indirectly as Afghans belong to a high-context culture. They tend to provide extensive information about a topic rather than getting straight to the point quickly and directly.

When engaging with older individuals, it is customary to use kinship terms as a sign of respect, such as (بابا، کاکا، پلار، مور، ترور), even if there is no actual family relationship between the speaker and the listener. Similarly, when inquiring about someone's family, particularly female members, it is considered good practice to use kinship and general terms. For instance, instead of asking "how is your wife?" one should say "how is my sister?" once again, acknowledging that there is no actual kinship between them. Men who are of the same age commonly refer to each other as "brother" and interact informally.



Learning Activity 17. Based on your findings from the interview (Learning Activity 15.), write a short introduction of your friend's family using short phrases and sentences. Refer to the text in the previous page for help.

CHP 3. L 1. ANALYZING



Learning Activity 18. Work with a partner/or alone and compare the photos. List similarities and differences that you note in each picture. You can use a dictionary if needed.



ورته والى Similarities		توپرونه Differences
1.		
2.		
3.		
4.		
5.		

CHP 3. L 1. EVALUATING



Learning Activity 19. In English, describe the structure of a Pashtun family and explain the reasons for what you describe (i.e., what and why).

CHP 3. L 1. CREATING



Learning Activity 20. Take a popular movie/series that features a family from your country, and then create a version of it that features a Pashto-speaking family. How would the story change to make it culturally accurate and appropriate? Write a short summary of the movie/series in English (such as the kind you would find on IMDB), and present to your classmates. You can vote as a class on who you think made the most creative adaptation.

Language and Culture Note 5.

Values

Within Afghan families, the fundamental values (ارزښتونه) of honor and responsibility are shared. It is expected that each family member fulfills their roles and responsibilities (مسئولیتونه) and brings pride (ویار/فخر) to the family, even if it requires making sacrifices (قربانی). Family honor takes precedence over all other aspects of life, and the presence of a strong support system and ingrained moral principles shape the defining characteristics of Afghan families.

CHP 3. L 1. CRITICAL THINKING



Learning Activity 21. Work with a partner and research possible reasons why some Pashtun families prefer sons over daughters. Families also want at least one girl. Explain some possible reason(s)? In English, record your findings/ reasons in the following space:



Learning Activity 22. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning to the Pashto proverb below. Write it down in the space provided.

پښتو متل

PASHTO PROVERB

مور په يو لاس زانگو او په بل لاس نړۍ زنگوي.

Transliteration: *mor pə yaw lās zāngo aw pə bal lās naṛəy zangawi:*

Literal: A mother rocks the cradle with one hand and the world with another hand.

Meaning: This Pashto proverb eloquently highlights the profound impact and influence of mothers on both their immediate family and the larger world. It celebrates the strength, resilience, and importance of a mother's role. While with one hand she's directly nurturing and caring for her child in the cradle, with the other, she's shaping society, its values, and its future. In many cultures, including Pashtun culture, the role of a mother is considered foundational not just to the family unit but to the broader community. The proverb underscores the idea that the love, teachings, and values imparted by mothers have ripple effects, influencing not just the upbringing of their children, but the very fabric of society. This saying might be invoked in contexts where one wants to acknowledge the central and transformative role of mothers or when emphasizing the importance of nurturing and guidance in shaping the world's future.

CHP 3. L 1. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

Can-Do Statement		Achieved
1.	I can explain family structure based on the Pashtun culture.	
2.	I can use culturally appropriate kinship terms when interacting with native speakers.	
3.	I can recognize dialectical variations when people talk.	
4.	I can discuss elements that make family an important institution in the Pashtun culture.	
5.	I can talk about my regular activities using appropriate verbs.	
6.	I can say a Pashto proverb and explain its use and context.	

LESSON 2

دویم درس

OCCUPATIONS

دندې او مسلکونه

CHP 3. L 2. ESSENTIAL QUESTIONS

- What jobs and careers are available to meet individual and societal needs?
- What factors influence a future career choice?



Look at the pictures and discuss the following questions:

- What are the people doing?
- Can you think of similar jobs/gatherings with identical meaning in your culture?

CHP 3. L 2. FOCUS OF THE LESSON

In this lesson, you will learn relevant words and phrases related to occupations and how to discuss typical jobs. You will also describe the factors that shape a Pashtun's perspective about a job. The grammatical aspects of the lesson will focus on directional pronouns, feminine nouns, and the oblique form of nouns in the Pashto language.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 3. L 2. Lesson Learning Checklist).

CHP 3. L 2. INTRODUCTION

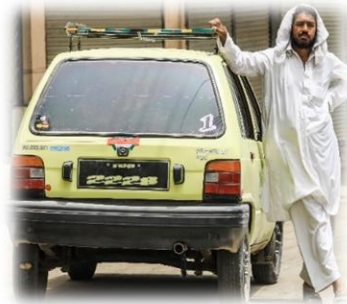
-  **Learning Activity 1.** Listen to the information about Shaysta and Rahmatullah. As you follow along with the text, think about the information that surprises you. Also, pay attention to the dialect variations and how the ending of the verb changes depending on who is doing the action. Circle the words/phrases that you do not understand.



Western Dialect

۱
سلام، زه بنایسته یم. زه د کور بنځه یم او په
کور کې دېر کارونه کوم. مثلاً زه دېره ښه
ډوډۍ پخوم، کالي گنډم، او له ماشومانو سره
د هغوی د مکتب په کارونو کې مرسته کوم

۲
السلام علیکم! زما نوم ولي احمد دی. زه یو ټکسي چلوونکي
یم. زه هره ورځ له سهاره تر ماښامه پورې ټکسي چلوم او
خلک د یو ځای نه بل ځای ته وړم.



Eastern Dialect

Language and Culture Note 1.

More Culturally Accepted Occupations

Professions in Afghan society are generally classified into two categories: high-prestige jobs and low-prestige jobs. High-prestige occupations include roles such as teacher (ښوونکی), professor (استاد), doctor (ډاکټر), engineer (انجینر), high-ranking government employees, and high-ranking military officers like captain (تورن), major (جگرن), general (جنرال), among others. However, certain jobs like barber (نایي), cook (اشپز), and singer (سندر غاری) are stigmatized and often viewed negatively by society.

Those with prestigious jobs seek recognition and respect. Conversely, individuals may feel insulted if they are referred to or identified solely by their "low-prestige" occupations. For example, calling someone a barber is considered offensive and derogatory in Afghan culture.

CHP 3. L 2. VOCABULARY PREPARATION



Learning Activity 2: Review the words and try to learn them. For the audio and more practice, use the vocabulary practice cards activity in the e-book.

English	Transliteration	پښتو	
work/job/occupation	kār/wazifə/dandə	کار / وظیفه / دنده	۱
cook	āšpaz	آشپز	۲
baker	nānwāay	نانوای	۳
solider	'skar/sarteray	عسکر / سرتېری	۴
police	polis	پولیس	۵
taxi driver	ṭaksi wān	ټکسی وان	۶
doctor (m)/doctor (f)	dāktar/dāktara	ډاکتر / ډاکتره	۷
security guard	sātunkay/mahāfez	ساتونکی / محافظ	۸
farmer	bazgar	بزرګر	۹
mechanic	mexānik/mestari	میخانیک / مستری	۱۰
to sew	ganḍal	ګنډل	۱۱
to keep / protect	sātal	ساتل	۱۲
to send	legal	لېږل	۱۳
safe	xwandi	خوندي	۱۴
clothes	Kāli	کالي	۱۵
works/jobs	kārūnə/kārūno	(oblique) کارونه / کارونو	۱۶
to take/carry	wṛal	وړل	۱۷



Learning Activity 3: Match the words and phrases to their Pashto equivalents.

I help	مرسته کوم.
enemy	دښمن
wife	ماندېنه
The mechanic fixes car.	مستري موټر جوړي.
He drives a taxi.	ټکسي چلوي.
national army	ملي اردو
We protect the country.	مونږ هېواد ساتو.
I send a letter.	خط لېرم.
My brother is a security guard.	زما ورور محافظ دی.
clothes	کالي
She sews clothes.	هغه کالي گندي.
safe	خوندي
farmer	بزگر

Note:

- The article “a/an” does not exist in Pashto. For example, the sentence “I send a letter” is translated in Pashto as “زه خط لېرم”
- Since the verb identifies the subject in a Pashto sentence, there is no need to mention the subject. For example, the sentence “I send a letter” can be said in two ways: “زه خط لېرم.” and “خط لېرم.”



Learning Activity 4: Listen again to Learning Activity 1. Then, answer the following questions.

Question	Answer	
What are at least two jobs that the first speaker does at home?		١
Does she help with children's homework?		٢
What is the second speaker's job?		٣
What is one thing he does in his job?		٤

Key:

٤	٣	٢	١
تکسي چلول وړل	تکسي چلول	هو	کالي گندل بودی پخول مرسته کول

CHP 3. L 2. DIRECT INSTRUCTION

A. Directional Pronouns

Directional pronouns express the direction of actions - an action that is directed to a subject. See the examples below:

English	Transliteration	پښتو
first person	rā	را
second person	dar	در
third person	war	ور

Directional pronouns are often combined with postpositions such as the ones listed below:

to	ته	from/of	نه
from/of	څخه	with	سره
		on/at	باندی

first person	to me	ما ته	r ɔ:tə	را ته
	to us	موږ ته		
second person	to/for you (singular)	تا ته	dr tə	در ته
	to you (plural)	تاسو ته		
third person	to him	ده ته	wr tə	ور ته
	to her	دي ته		
	to them	دوی ته		

Before we move to more examples, let's learn some more action verbs that belong to Group I of the action verbs, explained in the previous lesson:

English	Present Stem	Transitive/ Intransitive	Transliteration	Verb (Infinitive)
to forgive	بخښد	Trans.	baxʃal	بخښل
to bring	راوړد	Trans.	rāwɾal	راوړل
to wash	مښد	Trans.	minʃal	مښل
to hit/beat	وهد	Trans.	wahal	وהל
to divide/distribute	ويش	Trans.	weʃal	ويشل
to look for	لټو	Trans.	laɬawal	لټول
to find	موند	Trans.	mundal	موندل

Now let's see how the directional pronouns are used in a sentence:

Ahmad is washing clothes with me.	احمد را سره کالي منځي.
Shaysta is angry at me.	بناپسته را باندی په قهره ده.
He brings me a pen.	هغه راته قلم راوړي.
Are you upset [with/from me]?	آیا ته را څخه خفه یی؟



Learning Activity 5. Now listen to the following audio and fill in the blanks with words that you hear. Words might have been used more than once:

۱. « » (with you) کار کوم.
۲. ماشومان « » (with her) نه دي.
۳. « » (with him) خبرې کوو.
۴. « » (from you) پوښتنه لري؟
۵. ولي « » (at me) چپغې وهي؟
۶. زه « » (for you) کار لتوم.
۷. مونږ په کار موندل کي « » (with her) مرسته کوو.

Key:

۱	د سره
۲	ورسره
۳	ورسره
۴	درنه
۵	را باندي
۶	درته
۷	ورسره


Learning Activity 6. Fill in the blanks with the appropriate directional pronouns:

- 1 زه _____ (with you) ډوډی خورم.
- 2 هغه _____ (to me) خط ليکي.
- 3 _____ (to you) کتاب راوړم.
- 4 دوی _____ (with me) مرسته کوي.
- 5 ښاپېسته او ميرويس _____ (with you) په کور کي دي.

Key:

۵	۴	۳	۲	۱
درسره	راسره	درته	راته	درسره


Learning Activity 7. Match the words/phrases.

from you	در نه
to you	در ته
letter	خط
I write a letter.	زه خط ليکم.
to forgive	بخښل
We wash clothes.	مونږ کالي مينځو.
I study with you.	در سره درس لولم.
with him/her	ور سره
They hit/beat their son.	دوی خپل زوی وهي.
I distribute pens to you.	تاسو ته قلمونه وېشم.
I bring them books.	دوی ته کتاب راړم.
at me	را باندې
He is angry at me.	را باندې په قهر دی.
I am looking for job.	زه کار لټوم.
to find a job	کار موندل

B. Feminine Nouns (Singular & Plural)

A noun is a word that identifies a person, object, or place. In Pashto, nouns are either feminine or masculine. Many other parts of the sentence, such as adjectives and verbs, agree with nouns they modify in gender and number. See examples:

She is a tall girl.	هغه جگه انجلی ده.
He is a tall boy.	دی جگ هلیک دی.

We will focus on feminine nouns forms (singular and plural) and this chapter and the rest in the subsequent lessons.

1. Feminine Nouns (Singular)

In addition to feminine nouns such as *mother*, *sister*, *daughter*, *woman*, *Shaysta* (a girl's name), etc., all nouns ending in (ا), (و), and (ی) are also feminine. See some examples below:

chair	خوکی	grandmother	نیا
rope	رسی	crying	ژړا
window	کرکی	laughter	خندا
girl	نجلی	grandmother	انا
cat	پیشو		
monkey	بیزو		

Also, nouns ending in a consonant sound of the letter (ه) are also mostly feminine nouns in Pashto. However, there are some exceptions that will be explained when we come across them. See the examples below:

tall	جگه	strong	کلکه
elder (woman)	مشره	tree	ونه

Language and Culture Note 2.

Career Choice

Gender and family background are among the main factors influencing an Afghan career choice. In urban areas (ښاري سيمې), women usually prefer to work in the health (رغتيابي) and education (تعليمي) sectors (سکتورونه). Some may also choose to work in governmental (دولتي) and non-governmental (غیر دولتي) organizations (موسسې). However, in rural areas with a lack of schools and government representation, women mostly stay home and take care of in-house chores (e.g., raising children, cooking, cleaning, etc.). Men usually work outside of the house in the agricultural industry.

2. Feminine Nouns (Plural)

Most of the feminine nouns ending in (ا), (و), and (ی) their plural form is made by adding (گاني) at the end of the word. See some examples below:

Noun	Plural	Singular
grandmother	نیا گاني	نیا
crying	ژړا گاني	ژړا
laughter	خندا گاني	خندا
grandmother	انا گاني	انا
chair	څوکۍ گاني	څوکۍ
rope	رسی گاني	رسی
window	کرکۍ گاني	کرکۍ
cat	پشو گاني	پشو
monkey	بیزو گاني	بیزو

Most feminine nouns ending in a consonant sound of the letter (ه) their plural is formed by change (ه) to (ي). See some examples below:

Noun	Plural	Singular
woman	ښځي	ښځه
tree	وڼي	وڼه

The following feminine nouns are irregular.

Noun	Plural	Singular
woman	خوبندي	خور
tree	لوني	لور
mother	ميندي	مور

3. Oblique Form of Pashto Noun or Noun Phrase (Feminine Nouns)

An oblique is a noun or noun phrase related to the verb **by a preposition**. For instance, *He provided food to me*. *Food* is the direct object, and *Me* is oblique.

There is a fine line between Oblique and Indirect Object. If the prepositional phrase provides more information about the verb, then the noun or noun phrase is oblique.

See below:

Example: "I catch a fish for the cat," and "I catch the cat a fish"

In the first, *fish* is the direct object, and *cat* is oblique.

In the second, *cat* is an indirect object, and *the fish* is a direct object.

4. Pashto Feminine Nouns - Oblique:

• Singular Nouns

The oblique form of singular feminine nouns in Pashto are mostly like their plural forms. The oblique form is mostly formed by changing the (و) at the end of the noun to (ې): See below:

English	Oblique	Plural	Oblique	Singular
woman	بنځې	بنځې	بنځې	بنځه
notebook	کتابچې	کتابچې	کتابچې	کتابچه
weapon	وسلې	وسلې	وسلې	وسله

Examples:

I speak with a woman.	له بنځې سره خبرې کوم.
Come with your notebook.	له خپل کتابچې سره راشه.
I go with a weapon.	د وسلې سره ځم.

• Plural Nouns

The oblique form of plural feminine nouns in Pashto are mostly formed by changing the (ه) at the end of the plural form of the noun to (و): See below:

English	Oblique	Plural	Singular
woman	ښځو	ښځې	ښځه
notebook	کتابچو	کتابچې	کتابچه
weapon	وسلو	وسلې	وسله

CHP 3. L 2. UNDERSTANDING THE READING



Learning Activity 8. Now read the following information about the speaker and answer the questions in Pashto. Try to respond in a complete sentence to the extent possible.



سلام، زما نوم ښایسته ده. زموږ په کور کې پنځه کسان سته. زما پلار، خور او وروڼه. زما مور معلمه ده. زما خور د مکتب شاګرده ده او زما ورور (ولي احمد) ټکسي وان دی.

Question	Answer
Who is Wali Ahmad?	
How many people live in Shaysta's house (including her)?	
What does Shaysta's mother do?	
Does Shaysta have a sister?	
What does Shaysta's brother do?	
Who is an engineer?	

CHP 3. L 2. CRITICAL THINKING



Learning Activity 9. Work with a partner and discuss the practices that you observe in the pictures. How are these practices different from or similar to your native culture? Write down some points in English on a piece of paper.



Language and Culture Note 3.

Child Labor

Although Afghanistan's labor law (د کار قانون) permits children to begin working at the age (عمر) of 15 (part-time), a quarter of children between the ages of 5-14 are forced to work in hazardous (خطرناک) situations to support their families financially (مالي). They usually work as metal workers, welders (ويلډنگکار), carpet weavers (غالی اوبدونکي), street vendors, etc., for extended hours. Most children, especially boys, begin helping their fathers in farming and raising animals from a very early age.

CHP 3. L 2. APPLYING KNOWLEDGE



Learning Activity 10. Work with a partner. Read the following job announcement and decide which applicant is eligible to apply and why. Write your response/rationale in English in the following space.

Applicant 1: Mr. Jabar is looking for a job that pays between 20-40K Afs./month. He is an engineer. On the side, he teaches mathematics courses at a private school.

Applicant 2. Ms. Jamila is looking for a job that pays at least 20K Afs/month. She is currently teaching language courses at a government school as a substitute teacher.

د کار موندنې اعلان!

اداره: استقلال ښوونځی

دنده: دري او پښتو معلمه

معاش: په میاشت کې ۳۰۵۳۰ افغانۍ

د نورو معلوماتو لپاره زموږ وب پاڼه وگورئ.

Applicant 1 (Mr. Jabar)	Applicant 2 (Ms. Jamila)

CHP 3. L 2. ANALYZING



Learning Activity 11. Work with a partner to explore the various jobs typically undertaken in Afghanistan. Use online resources to conduct research on these occupations. From the perspectives of Afghan/Pashtuns, choose suitable roles for both men and women. It's important to note that the jobs can encompass unpaid positions as well.

Jobs Suitable for Men د نارینه وو لپاره مناسب دندې		Jobs Suitable for Women د ميرمنو لپاره مناسب دندې
1.		
2.		
3.		
4.		
5.		

CHP 3. L 2. EVALUATING



Learning Activity 12. Select the factors that impact career choices in Pashtun society. Compile a list of these factors in Pashto and provide a rationale for each factor in English. You may refer to online resources, including the Pashto dictionary, for assistance.

دلیل Rationale	فاکتور Factor

CHP 3. L 2. CREATING



Learning Activity 13. Use online resources and the knowledge you have acquired thus far to craft an English presentation exploring the factors that influence career decisions in Pashtun society. Enhance your presentation by including relevant images to support your points during the delivery. Display your comprehension of Pashtun culture by providing explanations for certain practices and career choices. Incorporate Pashto words and phrases effectively throughout your presentation.



Learning Activity 14. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning to the Pashto proverb below. Write it down in the space provided.

پښتو متل

PASHTO PROVERB

ترکاني د بيزو کار نه دی.

Transliteration: tarkāṇi d bizo kār nā day

Literal: Carpentry is not a monkey's work/job.

Meaning: This proverb means that a particular task is not suitable for someone who lacks the skills or knowledge for that task, just like carpentry is not suitable for an ox. The proverb is often used to emphasize that certain tasks require specific skills, expertise, or abilities and that not everyone is cut out for every job. It can be used to point out when someone is out of their depth or trying to take on a task for which they are not equipped.

CHP 3. L 2. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

Can-Do Statement		Achieved
1.	I can interview a classmate/friend and ask questions about their job.	
2.	I can provide basic information about the type of job I do/like to have.	
3.	I can describe jobs that men and women typically do in Pushtun societies.	
4.	I can explain the factors that influence Pashtun's career choice.	
5.	I can explain the factors that may lead to a forced child labor law in Afghanistan.	
6.	I can read a job announcement and recognize the information asked for.	

LESSON 3

دریم درس

PASHTUNWALI

بدل

JUSTICE (REVENGE)

CHP 3. L 3. ESSENTIAL QUESTIONS

- How does the Pashtunwali principle of Badal/Revenge guide the Pashtun way of life?



Look at the pictures and predict the topic of the lesson. Discuss your predictions with a partner or write down some points on a piece of paper.

CHP 3. L 3. FOCUS OF THE LESSON

In this lesson, you will be able to explain the principle of Pashtunwali as related to revenge/justice (بدل) and describe how this code guides Pashtun's way of life.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 2. L 3. Lesson Learning Checklist).

CHP 3. L 3. INTRODUCTION

 **Learning Activity 1.** As you listen to the passage, follow along with the text, and pay attention to words and phrases native the native speaker uses.

بدل

بدل، د هر بد کار په بدل/عوض جرمانه ورکول دی. دا عمل معمولاً د مرګ د غچ اخیستلو لپاره ترسره کیږي او یا کله چې د یوې بڼې ویاړ او عزت ټولګی وي. ټول پښتانه پرته د ټولنیز یا اقتصادي حالت نه د یو شان وقار څخه برخمن دي. هغوي د ظالم شخص یا دښمن په مقابل کې درېږي او خپل حق ترلاسه کوي.



CHP 3. L 3. Language and Culture Note 1.

Badal

This tribal code demands revenge (بدل) for any oppression (ظلم). *Badal* is an action taken to avenge a death (مرگ) or when the honor (ویار/عزت) of a woman (بنخه/مپرمن) has been affected. The right (حق) to retaliate (غچ اخیستل/بدل) by killing is the privilege of one who has been wronged. This right also extends to one's family (کورنی) members, or tribe (قبیله). *Badal* may not be limited to action against the offender (سرغرونکی/مجرم) but can be taken against any kinship group member.

CHP 3. L 3. VOCABULARY PREPARATION



Learning Activity 2. Review the words and try to learn them. For the audio and more practice, use the vocabulary practice cards activity in the e-book.

English	Transliteration	پښتو	
tribe/tribes	qabilə/qabāyal	قبيله/قبایل	۱
fine	jarmānə	جرمانه	۲
oppression	zolm	ظلم	۳
honor	wyār/'zat	ویار/عزت	۴
woman/wife	Šaǰə/merman	ښځه/مېرمن	۵
to take revenge/retaliation	ǰač axistal	غچ اخیستل	۶
involved	škil	ښکیل	۷
rights	haq	حق	۸
culprit	sar ǰaraunkay/majram	سرغړونکی/مجرم	۹
enemy, enemies	došman	دښمن	۱۰



Learning Activity 3. Match the words and phrases to their Pashto equivalents.

tribe	قبيله
to retaliate	بدل
oppression	ظلم
honor	وياړ/عزت
wife	مېرمن
revenge	غچ اخيستل
death	مرگ
rights	حقوق
offender	سرغړونکي/ مجرم
enemy	دښمن

CHP 3. L 3. DIRECT INSTRUCTION

A. The Importance of *Badal* for a Pashtun

In Pashtun society, every person is regarded as having an equal amount of dignity and honor, regardless of their social status or wealth. The economic or political circumstances of a Pashtun do not impede their ability to seek retribution against an oppressor or wrongdoer. Neither their financial situation nor their societal position discourages a Pashtun from pursuing revenge.

For instance, there was a previous incident involving Malik Shahzada, a prominent figure from the Halimzai clan of the Mohmand tribe and a member of Pakistan's Federal Legislative Council, who was implicated in a killing. Despite Mr. Shahzada's influential position and his presence at an official meeting in Islamabad, Pakistan, the victim's family took matters into their own hands and sought vengeance through his murder. This occurrence serves as proof that neither wealth nor governmental position acted as a hindrance to prevent the victim's family from seeking retribution, which is commonly referred to as *Badal* (Mehdi, 1986).

B. Obligation to Take Revenge

In the event that a Pashtun is unable to exact revenge, the responsibility to retaliate against the wrongdoer is passed down to their sons, daughters, and other relatives. An anecdote illustrates this concept: There was a girl whose offender was acquitted by the court due to insufficient evidence. Determined to seek her own form of retribution, the girl took matters into her own hands. She located the culprit and, in a crowded marketplace, shot him at close range.



Source: [The Code of Pashtunwali ~ THE KHYBERPUKHTUNKHWA \(thepukhtunkhwa.blogspot.com\)](http://The Code of Pashtunwali ~ THE KHYBERPUKHTUNKHWA (thepukhtunkhwa.blogspot.com))

If a wrongdoer manages to evade retribution, their family and clan will not be shielded from the consequences. A Pashtun will seek vengeance (بدل), regardless of the passage of time or successive generations. While justice may be delayed, it will not be denied.

The importance of *Badal* (revenge) better reflects in the following writing by Khushal Khan Khattak (خوشال خان خټک), a famous Pashtun writer and warrior:

زما په آند مرگ له ژوند څخه غوره دی کله چې ژوند د عزت سره نه وي.
«خوشال خان خټک»

*To my mind death is better than life when life can no longer be held with honor.
(Khushal Khan Khattak)*



From this poet, it is clear that Pashtuns go above and beyond to restore their honor, and even death does not stop them.

CHP 3. L 3. CRITICAL THINKING



Learning Activity 4. Work with a partner and discuss how Pashtuns address conflicts and animosities within their community. Is revenge always the primary course of action? You may conduct online research to gather information. Provide your response in English below.



CHP 3. L 3. APPLYING KNOWLEDGE

Learning Activity 5. Work with a partner and make a presentation about accepted practices based on Pashtun culture as related to the Pashtunwali principle of *Badal*. Make sure to list Dos and Don'ts for both men and women.

CHP 3. L 3. ANALYZING



Learning Activity 6. Work with a partner or work individually to compare and contrast the significance of Pashtunwali, as a whole, and the principle of revenge, specifically within Pashtun culture and the United States/your community. Write your findings in English in the space provided below.

CHP 3. L 3. EVALUATING



Learning Activity 7. Work with a partner to select a minimum of three crucial aspects of revenge that hold significance in Pashtun culture. Explain the importance of each element, from the perspective of many Pashtuns, by answering the question: "Why might it be important for someone in Pashtun society to seek revenge?" Provide your response in English below.

ولی یو پښتون باید غچ وأخلي؟ Why must a Pashtun take revenge?

CHP 3. L 3. CREATING



Learning Activity 8. Work with a partner. Create an informational sheet in English for a non-Afghan. Explain the Pashtunwali code of *badal* (revenge) and explain how Pashtuns resolve their animosity.



Learning Activity 9. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning to the Pashto proverb below. Write it down in the space provided.

پښتو متل/اصطلاح

PASHTO PROVERB

د پښتون كینه د اوښ كینه ده.

Transliteration: de paštun kinə de auš kinə də.

Literal: A Pashtun's grudge is the camel's grudge.

Meaning: The proverb draws a parallel between the enduring nature and long memory of a camel's grudge and that of a Pashtun's. Camels are reputed to have lengthy memories, especially regarding wrongs committed against them, and can bear grudges for considerable periods. Similarly, the Pashtun code of honor, Pashtunwali, underscores values such as loyalty, righteousness, and justice. When wronged, a Pashtun may remember the offense for an extended duration, biding their time to address or redress it. This sentiment aligns with the principle of "badal" or revenge, intrinsic to Pashtunwali. The proverb accentuates the significance of treading carefully and respectfully with Pashtuns, acknowledging the depth and persistence of their emotions related to honor and justice. It serves as a caveat about the repercussions of overstepping boundaries with Pashtuns and the long-lasting memories tied to honor and respect.

CHP 3. L 3. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

Can-Do Statement		Achieved
1.	I can explain the importance of the <i>Badal</i> code of honor in Pashtun culture.	
2.	I can identify some relevant words and phrases related to <i>Badal</i> .	
3.	I can list some alternatives Pashtuns may take in lieu of <i>Badal</i> .	
4.	I can give a short presentation about <i>Badal</i> and compare this code of Pashtunwali to similar practices in my native culture.	
5.	I can explain the Islamic roots of <i>Badal</i> .	
6.	I can recite a <i>Badal</i> -related proverb and explain its meaning.	

CHP 3. PULLING IT ALL TOGETHER

In this section, learners provide evidence to demonstrate they have mastered the learning objectives of the chapter:

- Display emerging ability to identify the general topic and some basic information in both very familiar and everyday contexts about Afghan *family and occupations* by recognizing practiced or memorized words, phrases, and simple sentences in texts that are spoken or written.
- Display emerging ability to communicate in spontaneous spoken or written conversations on both very familiar and everyday topics, specifically Afghan *family and occupations*, using a variety of practiced or memorized words, phrases, simple sentences, and questions.
- Display emerging ability to present information on both very familiar and everyday topics, specifically Afghan *family and occupations*, using a variety of practiced or memorized words, phrases, and simple sentences through spoken, written, or signed language.
- Display emerging ability to identify products and practices, specifically as related to *family and occupations*, to help me understand perspectives.
- Display emerging ability to interact at a survival level, specifically when dealing with Afghan *family and occupations*, in some familiar everyday contexts. Also, understand how the Pashtunwali code of *Badal* (revenge) guides the way that many Pashto-speakers live, and identify how this concept shapes wider society in Afghanistan.



Learning Activity 10. Interview a classmate and ask them culturally appropriate questions about their family. Make sure to also include questions about family members' jobs.

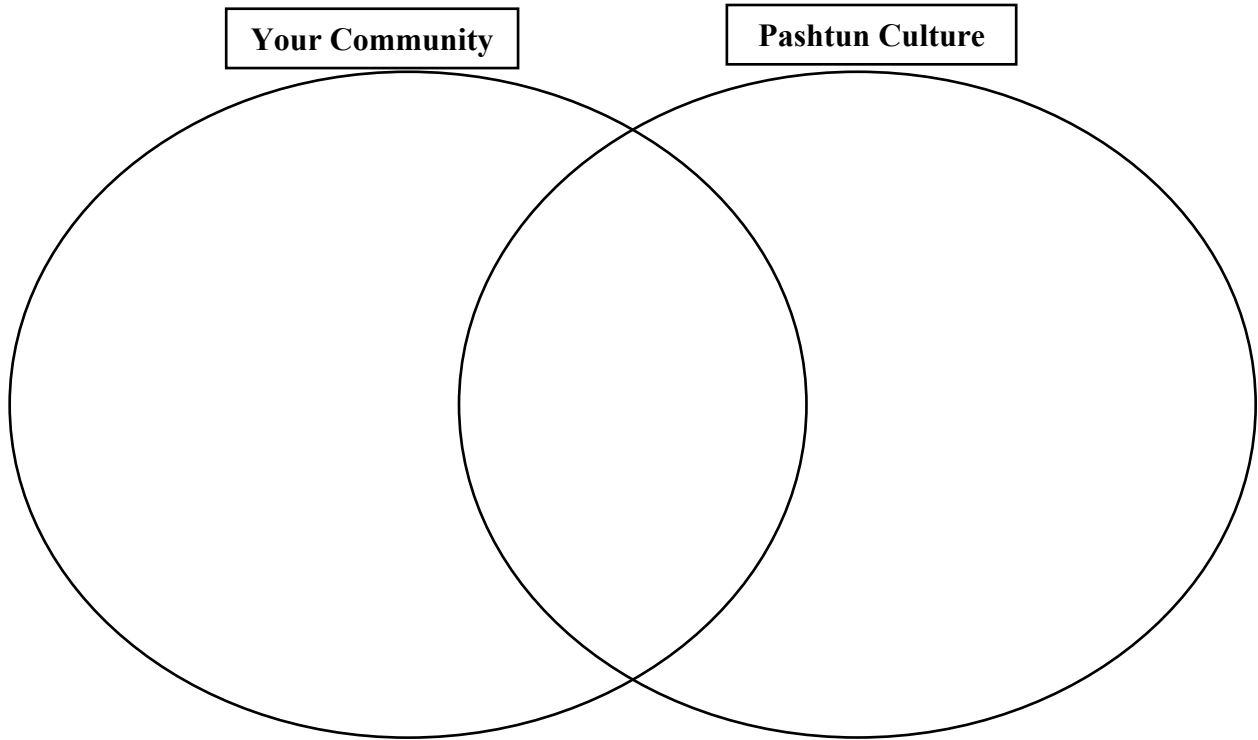


Learning Activity 11. Provide your findings from the interview below. Be sure to write complete sentences. Follow the example:

دا حلیمه ده. د هغه په کور کې ۳ کسان دي.	Example مثال
	۱
	۲
	۳
	۴
	۵
	۶
	۷
	۸
	۹
	۱۰



Learning Activity 12. Use the following Venn diagram to compare and contrast cultural practices related to perspectives about jobs and their relationship to social status in the Pashtun culture to the U.S.



Learning Activity 13. Define the Pashtunwali code of (بدل) revenge and explain some alternative ways that Pashtuns may consider resolving a dispute to avoid retaliation. You can use information from this lesson and also search for relevant information online.

CHP 3. VOCABULARY

English	Transliteration	پښتو
cook	ā špaz	آشپز
revenge/retaliation	badal	بدل
farmer	bazgar	بزگر
father	plār	پلار
police	polis	پولیس
taxi driver	ṭeksiwān	ټکسي وان
right(s)	haq/hoquq	حق/حقوق
sister	xor	خور
safe	xwaynde	خوندي
enemy	došman/došmanān	دښمن/دښمنان
doctor (m)/doctor (f)	ḍāktar/ ḍāktarə	ډاکټر / ډاکټره
son	zoy	زوی
to keep / protect	s ātal	ساتل
security guard	sātunkay/mahāfez	ساتونکی / محافظ
culprit/criminal	sar ġa raunkay/ mojrem	سرغړونکی/ مجرم
woman/wife	šajə	ښځه
woman/wife	šajə/merman	ښځه/مېرمن
oppression	zolm	ظلم
soldier	'skar/sarteray	عسکر / سرتېری
to take revenge/retaliation	ġač axistal	غچ اخیستل
tribe	qabilə/qabāyal	قبيله/قبایل
work/job/occupation	kār	کار
clothes	kāli	کالي
family	koranəy	کورنۍ
to sew	ganḍal	گنډل
grandson	lemasay	لمسی
granddaughter	lemasəy	لمسی
daughter	lur	لور
to send	ležal	لېږل

wife	māndinə	مَآندِينَه
husband	meɾə	مېرَۀ
child	māšum	ماشوم
death	marg	مرگ
mother	mor	مور
mechanic	mexānik/mestari	مېخانيک / مستري
grandmother	nyā	نیا/آنا
grandfather	nikə	نیکه
baker	nānwāy	نانوای
brother	wror/wrunə	ورور / ورونه
honor	wyār/ 'zat	ویار/ عزت

CHAPTER FOUR

څلورم څپرکی

SOCIETY AND TRADITIONS

ټولنه او ولسي دودونه



LEARNING OBJECTIVES

I. NCSSFL-ACTFL CAN-DO STATEMENTS PROFICIENCY BENCHMARKS (From: ACTFL Website: NCSSFL-ACTFL CAN-DO STATEMENTS: PERFORMANCE INDICATORS FOR LANGUAGE LEARNERS 2017)

NOVICE PROFICIENCY BENCHMARK

A. Interpretive Mode: I can identify the general topic and some basic information in both very familiar and everyday contexts by recognizing practiced or memorized words, phrases, and simple sentences in texts that are spoken, written, or signed.

Chapter Objectives

- Display emerging ability to identify the general topic and some basic information in both very familiar and everyday contexts about Afghan *society and traditions* by recognizing practiced or memorized words, phrases, and simple sentences in texts that are spoken or written.

B. Interpersonal Mode: I can communicate in spontaneous spoken and written conversations on both very familiar and everyday topics, using a variety of practiced or memorized words, phrases, simple sentences, and questions.

Chapter Objectives

- Display emerging ability to communicate in spontaneous spoken and written conversations on both very familiar and everyday contexts about Afghan *society and traditions* using a variety of practiced or memorized words, phrases, simple sentences, and questions.

C. Presentational: I can present information on both very familiar and everyday topics using a variety of practiced or memorized words, phrases, and simple sentences through spoken and written language.

Chapter Objectives

- Display emerging ability to present information on both very familiar and everyday contexts about Afghan *society and traditions*, using a variety of practiced or memorized words, phrases, and simple sentences through spoken and written language.

D. Intercultural:

- **Investigate:** In my own and other cultures, **I can** identify products and practices to help me understand perspectives.
- **Interact: I can** interact at a survival level in some familiar everyday contexts.

Chapter Objectives

- Display emerging ability to identify products and practices, specifically as related to Afghan *society and traditions*, to help understand perspectives.
- Continue development of emerging ability to interact at a survival level.
- Demonstrate knowledge about the Pashtunwali code of *Jirga* (جرگه).

LESSON 1

لومړۍ درس

APPEARANCE AND PERSONALITY

MY GRANDFATHER IS THE VILLAGE ELDER

نیکه مې د کلي مشر دی

CHP 4. L 1. ESSENTIAL QUESTIONS

- How do Pashto speakers describe themselves?



Look at the picture and make predictions about the significant factors that Pashto speakers may consider when describing themselves. Discuss your predictions with a partner or write down some points on paper.

CHP 4. L 1. FOCUS OF THE LESSON

In this lesson, you will learn how to describe yourself using adjectives accurately. Additionally, you will learn about the present simple tense and masculine nouns and adjectives in Pashto and discover how to incorporate them into conversations effectively.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 4. L 1. Lesson Learning Checklist).

CHP 4. L 1. INTRODUCTION



Learning Activity 1. Listen to the text below. As you follow along with the text, think about the information that surprises you.

زما نوم محمد حيدر دی. مور په قوم مومند يو. زما
پلار پردل خان نومېږي. زما نيکه جلال خان نوم
لري او هغه دکلي مشر دی او تل له غريبو خلکو
سره مرسته کوي. تقريباً ټول خلک په مشرقي
ولايتونو کې زما نيکه پيژني. مور په ننگرهار کې
دېرې مخکې او جايدادونه لري.



Language and Culture Note 1.

Introduction

Kinship forms the foundation of Pashtun society (پښتنه ټولنه). Typically, Pashtuns trace their lineage through the male bloodline, descending from a shared tribal ancestor (پلرونه). When introducing themselves (معرفي کول), Pashtuns commonly include details (معلومات) about their tribe, clan (قبيله), subclan, and patriarchal family (پلارني کورنۍ). However, it is customary for them to refrain from discussing or sharing information about the female (ښځينه) members of their families.

CHP 4. L 1. VOCABULARY PREPARATION

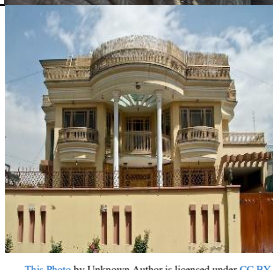


Learning Activity 2. Review the words and try to learn them. For the audio and more practice, use the vocabulary practice cards activity in the e-book.

English	Transliteration	پښتو	
village	kalay	کلی	۱
elder	mašar	مشر	۲
poor/destitute	ğarib/bewazli	غریب/بېوزلي	۳
people	xalk	خلک	۴
sick (person)	nāroğ	ناروغ	۵
small/little	kočnay	کوچنی	۶
big/large	ğat	غت/لوی	۷
black	tor	تور	۸
white	spin	سپین	۹
red	sur	سور	۱۰
strong	qawi	قوي	۱۱
weak	za' if	ضعیف	۱۲
beautiful	šāystə	بڼاښته/ښکلی	۱۳
well/fine	jor	جور	۱۴



Learning Activity 3. Match the word with its corresponding picture.

		ٻٺڪلِي نڄلِي
		غريب ماشومان
		سور موٽر
		ڪوچنِي ماشوم
 This Photo by Unknown Author is licensed under CC BY-SA.		لوى ڪور
		زمور ڪلِي



Learning Activity 4: Listen again to the passage from the beginning of the lesson (CHP 4. L 1. INTRODUCTION) and write غ for false and ص for true statements.

Statement جمله	True صحيح / False غلط
Mohammad identifies himself as a member of a tribe.	ص
He talks about his father and grandfather.	ص
His grandfather is not a famous person.	غ
His grandfather is not able to help people.	غ
The speaker has a lot of land in Nangarhar.	ص
The speaker and his family live in the eastern part of Afghanistan.	ص
Purdel Khan is Jalal Khan's son.	ص
Mohammad's family lives in southern Afghanistan.	غ

CHP 4. L 1. DIRECT INSTRUCTION

A. Masculine Nouns (singular & plural)

For simplicity, we can categorize 'masculine nouns' into four groups based on their similar characteristics:

Group 1. Most Pashto nouns ending in (ی) are masculine and their plural form is made by changing (ی) to (ي). See below:

English (singular)	جمع Plural	مفرد Singular
man	سري	سړی
friend	ملگري	ملگری
class/classroom	ټولگي	ټولگی

Group 2. Most Pashto nouns ending in a consonant are masculine. The plural form of animate (live beings) nouns are made by adding (ان) at the end, and for inanimate (non-living beings) by adding (ونه) at the end of the noun. See the examples:

English (Singular)	Animate/Inanimate ژوندی/ بی خانه	جمع Plural	مفرد Singular
boy	animate	هلکان	هلیک
roster	Animate	چرکان	چرک
teacher	Animate	معلمان	معلم
house	Inanimate	کورونه	کور
car	Inanimate	موټرونه	موټر
book	Inanimate	کتابونه	کتاب

Group 3. Most Pashto nouns ending in (ه) hard sound such as (i) in *bird* are masculine and their plural form is made by changing (ه) to (ونه). See below:

English (Singular)	جمع Plural	مفرد Singular
wedding	واډونه	واډه
sheep	پسونه	پسه
grandfather	نیکونه	نیکه

Note: Sometimes a 'stressed' ه being written with hamza overused to make a noun masculine.

Group 4. Most Pashto nouns ending in (ي) denoting a profession/job, nationality and region/city are masculine. Their plural form is made by changing (ي) to (يان). See below:

English (Singular)	جمع Plural	مفرد Singular
barber	نابيان	نابي
shoe-repairer	موچيان	موچي
judge	قاضيان	قاضي



Learning Activity 5. First, decide if each noun is masculine or feminine 'write *m* or *f* next to each noun', and then write the plural form. Refer to the grammar notes for help. See the examples:

English	Plural	<i>m/f</i>	Singular	English	Plural	<i>m/f</i>	Singular
telephone	ټليفونونه	<i>m</i>	ټليفون	notebook	کتابچي	<i>f</i>	کتابچه
mother	مورگاني	<i>f</i>	مور	room	کوټي	<i>f</i>	کوټه
glass	گيلاسونه	<i>m</i>	گيلاس	computer	کمپيوټرونه	<i>m</i>	کمپيوټر
school	مکتبونه	<i>m</i>	مکتب	engineer	انجنييران	<i>m</i>	انجنير
farmer	بزگران	<i>m</i>	بزگر	tree	وني	<i>f</i>	ونه
television	تلويزيونونه	<i>m</i>	تلويزيون	paper	کاغذونه	<i>m</i>	کاغذ
city	ښارونه	<i>m</i>	ښار	country	هېوادونه	<i>m</i>	هېواد



Learning Activity 6. Now complete the blanks with the plural form of the noun.

۱ مېرويس دوه « لري. (خور)

۲ زما « چېرې دي؟ (کتاب)

۳ زموږ په ښوونځي کې پنځه « شته. (ونه)

۴ په سرک کې ډېر « دي. (موټر)

۵ زما پلار درې « لري. (ښځه)

Key:

۵	۴	۳	۲	۱
ښځي	موټرونه	وني	کتابونه	خوړگاني

Language and Culture Note 2.

Social Status

Family background holds significant importance in Pashtun society, and Pashtuns take great pride (فخر) in the reputation of their families. Notably, the Moḥammadzay (محمدزی) and Ghilji (غلجي) tribes enjoy a notable reputation due to their ancestral lineage. Throughout Afghanistan's history, kings (پاچاهان) and presidents (ولسمشران) have predominantly emerged from these two tribes. For instance, King Mohammad Zahir Shah, who ruled Afghanistan for 40 years, belonged to the Moḥammadzay tribe, a sub-tribe of the Barakzai, which is a part of the Durrani tribe.

The Ghilji tribes take immense pride in the Ghilji dynasty (د غلجي سلطنت), established by Jalaluddin Khalji, which was a dynasty within the Delhi Sultanate—an Islamic empire centered in Delhi.

B. Oblique Form of a Noun or Noun Phrase

The oblique case is used as a prepositional case as well as in the past tense as the subject of transitive verbs. Here, we focus on prepositional cases which are grammatical cases that respectively mark the object of a preposition and a postposition. In simple words, an oblique is a noun or noun phrase related to the verb **by a preposition**. For instance, *He provided food to me*. *Food* is the direct object, and *Me* is oblique.

There is a fine line between Oblique and Indirect Object. If the prepositional phrase provides more information about the verb, then the noun or noun phrase is oblique.

See below:

Example: "I catch a fish for the cat," and "I catch the cat a fish"

In the first, *fish* is the direct object, and *cat* is oblique.

In the second, *cat* is an indirect object, and *the fish* is a direct object.

1. Pashto Masculine Nouns - Oblique

• Singular Masculine Nouns

- a. Singular nouns ending with a vowel letter (ی): The oblique form is mostly formed by changing (ی) to (ې) regardless of if the noun is animate or inanimate. See below:

English	Animate or Inanimate	Oblique	Singular
man	Animate	سري	سري
friend	Animate	ملگري	ملگري
village	Inanimate	کلي	کلي
class/classroom	Inanimate	ټولگي	ټولگي

Examples:

I eat with the man.	زه د سري سره ږوډی خورم.
Come with your friend.	له خپل ملگري سره راشه.
People are in the village.	خلک په کلي کي دي.
The teacher is in the class.	ښوونکی په ټولگي کي دی.

- b. Singular nouns ending with a consonant: The oblique form mostly remains unchanged regardless of if the noun is animate or inanimate. It is inferred from the context whether the noun is used in the oblique form. See below:

English	Animate or Inanimate	Oblique	Singular
car	Inanimate	موټر	موټر
book	Inanimate	کتاب	کتاب
house/home	Inanimate	کور	کور
boy	Animate	هلیک	هلیک
chicken	Animate	چرک	چرک
student	Animate	شاگرد	شاگرد

Examples: The nouns in the following table have been used in their oblique forms.

I come in a red car.	په سور موټر کې راځم.
Come with your old book.	له خپل زور کتاب سره راشه.
I am at a nice house.	زه په ښکلي کور کې يم.
The big dog is with the boy.	غټ سپی له هک سره دی.
The teacher speaks with the student.	معلم له شاگرد سره خبری کوي.

● Plural Masculine Nouns

- a. Plural nouns: The plural oblique form of inanimate masculine nouns is formed by replacing the last letter of the plural noun (ه) with (و). For animate nouns, add (و) to the end of the plural form of the noun to make it function as plural oblique. See below:

English (Singular)	Animate or Inanimate	Oblique	Plural	Singular
car	Inanimate	موټرونو	موټرونه	موټر
book	Inanimate	کتابونو	کتابونه	کتاب
house/home	Inanimate	کورونو	کورونه	کور
boy	Animate	هکانونو	هکانون	هک
chicken	Animate	چرکانو	چرکان	چرک
teacher	Animate	معلمانو	معلمان	معلم

Examples: (oblique nouns are in red):

[We] come in cars	په موټرونو کې راځو.
Come with your books.	له خپلو کتابونو سره راشئ.
They are in the houses.	دوی په کورونو کې دي.
We are with boys in the house.	موږ له هکانونو سره په کور کې يو.
The teacher speaks with the student.	معلم له شاگرد سره خبری کوي.



Learning Activity 7: Write the oblique forms of the nouns below. They are a mix of feminine and masculine singular and plural nouns.

Oblique (Plural)	Oblique (Singular)	پښتو
بڼخو	بڼځي	بڼځه
بزگرانو	بزگر	بزگر
مشرانو	مشر	مشر
ورونو	ورور	ورور
مېزونو	مېز	مېز
کتابچو	کتابچه	کتابچه

C. Adjectives in Pashto

Adjectives are words that describe people or objects. Similar to nouns and verbs, many adjectives also have feminine, masculine, singular and plural forms. Adjectives must also agree with the gender of the nouns they identify, for example, لوی کور، غټه کوټه. In most cases, adding (ه) makes the adjective feminine. However, there are exceptions to this rule that we will study later. See some examples below:

Masculine	مذکر	Feminine	بڼځينه/مونث
This is a yellow garden.	دا يو ژېړ باغ دی.	This is a yellow tree.	دا يوه ژېړه ونه ده.
He is sick.	دی ناروغ دی.	She is sick.	هغه ناروغه ده.
This is my second book.	دا زما دويم کتاب دی.	This is my second notebook.	زما دا دويمه کتابچه ده.
wise man	هوبڼيار سړی	wise woman	هوبڼياره بڼځه

More Adjectives

English	Masculine	Feminine
fine/well	بڻه	بڻه
new	نوي	نوي
old/elder	زور	زره
easy	اسان	اسانه
beautiful	بڻاپسته	بڻاپسته
small/little/younger	ڪثر	ڪثره
strong	تڪر	تڪره



Learning Activity 8. Complete the missing words:

زه ڀه ڪور ڪي «مشر» (older) زوي ٿيم. زما خور «ڪثره» (younger) ده خو هغه ڊبره «تڪره» (strong) ده.

زما نيا «زره» (old) بڻه ده او ڊبره «بڻاپسته» (beautiful) ده. زما «مشر» (older) ورور پيلوٽ ڏي او زما

«ڪثر» (younger) ورور ڊڪمپيوٽر انجنير ڏي.

D. Simple Present Tense - (Group II) ڪڍل والا

The verbs in this category end with (ڍل). Their stem is formed by replacing the last two letters (ڍل) with (ڍ) and then conjugating the verb based on the personal pronoun. See below:



Learning Activity 9. Listen to the audio and pay attention to how the verb (اوسڍل) *to live* is conjugated/used.

English	Example	Verbs - ending	Ending	Personal Pronouns
I live.	زه اوسڍرم.	اوسڍر - اوسڍل	م	زه
We live.	مونڊر اوسڍرو.		و	مونڊر
You (singular) live.	ته اوسڍري.		ي-	ته
You (plural) live.	تاسي اوسڍري.		ئي	تاسي/تاسو
She lives.	دا اوسڍري.		ي	دا/دي/دوي/هغوي

Now let's learn some more action verbs.

English	Present Stem	Transliteration	Verb (Infinitive)
to understand	پوهېږ —	pohedal	پوهېدل
to embarrass	شرمېږ —	šarmedal	شرمېدل
to reach/arrive	رسېږ —	rasedal	رسېدل
to burn	سوځېږ —	swazedal	سوځېدل
to be finished	ختمېږ —	xatmedal	ختمېدل
to be named	نومېږ —	numedal	نومېدل



Learning Activity 10. Now complete the following sentences with the correct form of the verbs:

زه په امريکا کې «اوسېږم» (to live)

تاسو کله کابل ته «رسېږي»؟ (to arrive)

مونږ نه «پوهېږو» (to understand)

هغه «شرمېږي». (to be embarrassed)

په اوړي کې ډېر کورونه «سوځېږي» (to burn)

Key:



Learning Activity 11. Let's see if you remember previous materials (i.e., feminine and masculine verbs, adjectives, and oblique forms). Work with a partner and complete the blanks with the correct forms of the words (O stands for *oblique*). You can refer to a dictionary for help.

زما نوم عمر «دی» (is). زه «یوه» (one) خور لرم. زما مور «معلمه» (teacher) ده او زما پلار په کندهار کې

موټر «چلوي» (to drive). زما نیکه د «کلی» (village O.) مشر دی. هغه تل له «خلکو» (people_O.) سره

مرسته کوي. دی یو قوي «سړی» (man) دی. د هغه سترګې (green) «شنې» دي او هغه تل اوږده «clothes»

«کالي» اچوي او توره لنگۍ «استعمالوي» (to use). مونږ ټول د کندهار په ښار کې «اوسېږو» (to live).

Language and Culture Note 3.

Social Status

Malik (ملک) is an esteemed individual chosen by villagers (کلیوال) to represent them. This position often passes on to Malik's son in the event of Malik's passing. Malik serves as a crucial point of contact between the government and the local community. Holding considerable power (واک) and influence (نفوذ), he maintains close relationships (نږدې اړیکې) with ordinary people, attending their weddings (ودونه) and funerals (جنازې). As a result of his role, a Malik must embody the utmost hospitality (میلمه پال) and warmth, as he welcomes and hosts visitors from outside the village or town.

CHP 4. L 1. UNDERSTANDING THE READING



Learning Activity 12. Review the following text and identify the part of speech by writing them under their appropriate category. Look at the example:

زما نوم محمد دی. مونږ په قوم مومند یو. زما پلار پردل خان نومېږي او زما نیکه جلال خان نوم لري. زما نیکه جگ سری دی او شینې سترګې لري. هغه د کلی مشر دی او تل له غریبو خلکو سره مرسته کوي. تقریباً ټول خلک په مشرقي ولایتونو کې زما نیکه پېږني. مونږ په ننګرهار کې دېرې مخکې او جايدادونه لرو.

Verb	Noun (Singular)	Noun (Plural)	Oblique Noun	Possessive Adjective	Adjective
دی	پلار	جايدادونه	خلکو	زما	جگ

Language and Culture Note 4.

Social Status

Khan (خان) is a person who has a lot of wealth (شتمني) driving from large amounts of land (ځمکه). A Khan, plural Khanan (خانان) enjoys respect for community members.

It is to be noted that the word Khan is also used non-Pashtuns such as Pakistanis (پاکستانيان) and Indians (هندوستانيان) to refer to Pashtuns, which does not mean "wealthy or landlord" in this context.



Learning Activity 13. Now re-read the text (below) and answer the questions in Pashto. You can use the information from the text or be creative and add new information. See the example:

زما نوم مېرويس دی. موږ په قوم بارکزي يو. زما نیکه غفار خان بارکزی نوم لري او په کلي کې د خان صيب په نوم مشهور دی. زه دوه ترورنه لرم او هغوی په کابل کې اوسېږي.



What is the speaker's name?	د دی نوم مېرويس دی.
To which Pashtun tribe does he belong?	
Who is Ghafar Khan?	
Where do the speaker's uncles live?	
What is the speaker's grandfather's nickname?	



Learning Activity 14. Key Word Recognition

Re-read the text (above) and fill in the blanks with the Pashto word/phrase that best expresses the meaning of each of the following English words/phrases:

1. a Pashtun tribe _____ «باركزی»
2. tribe _____ «قوم»
3. famous _____ «مشهور»
4. Mr. Khan _____ «خان صیب»
5. in Kabul _____ «په کابل کې»



Learning Activity 15. Main Idea

Provide the main idea of the text in English. Attempt to infer the underlying meaning and comprehend the purpose behind each piece of information presented by the speaker/writer, Mirwais. For instance, consider the significance of the phrase "خان صیب" within this particular context.

CHP 4. L 1. APPLYING KNOWLEDGE



Learning Activity 16. Work with a partner/or alone and create appropriate questions in Pashto that you may need to use if you interview a native Pashto speaker. Include the elements that a Pashtun may feel proud to talk about. You can search online and refer to the text on the previous page for help. For instance, a Pashtun may like to talk about their wealth, lands, the level of influence they have among people, etc.

	۱
	۲
	۳
	۴
	۵



Learning Activity 17. Use the questions to interview 2-3 classmates. Write your findings in Pashto from the interviews below, using simple and short phrases and sentences.

CHP 4. L 1. ANALYZING

Comparing Cultural Perspectives



Learning Activity 18. In English, compare how people typically describe themselves in the United States or your community. What similarities and differences do you notice with Pashtun culture? How would older people describe themselves? How about women and girls?

CHP 4. L 1. EVALUATING



Learning Activity 19. In English, describe how the lack of property and wealth may affect a Pashtun's identity and social status?

CHP 4. L 1. CREATING



Learning Activity 20. Based on what you have learned and acquired so far, create an oral presentation supported by images on how Pashtuns describe themselves. Then, present your slides/poster to your classmates in English. Be sure to provide Pashto keywords and phrases.



Learning Activity 21. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning to the Pashto proverb below. Write it down in the space provided.

پښتو متل

PASHTO PROVERB

که می سل ځله ژوندن وی، زه به سل ځله پښتون یم.

Transliteration: kə me sal ʒala žwandun wi, za ba sal ʒala pa štun yam.

Literal: If I live a hundred times, I will be Pashtun a hundred times

Meaning: This Pashto proverb embodies the deep-seated pride, loyalty, and identity associated with being a Pashtun. It emphasizes the unbreakable bond and connection that Pashtuns feel to their ethnicity, culture, and heritage. The sentiment of the proverb suggests that no matter how many lifetimes one may live, their essence and allegiance as a Pashtun will never waver or change. This profound attachment to one's roots is a reflection of the Pashtunwali code, which is deeply ingrained in every Pashtun and dictates values such as honor, loyalty, and kinship. The proverb serves as a testament to the unwavering love and pride that Pashtuns hold for their lineage and culture. It is often invoked in contexts where one wants to express their undying dedication to Pashtun identity and values, reaffirming the idea that being a Pashtun isn't just about ethnicity but also about upholding a cherished set of beliefs and traditions.

CHP 4. L 1. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

Can-Do Statement		Achieved
1.	I can describe my free time activities using short and discrete sentences.	
2.	I can interview a classmate and ask them about their daily routine.	
3.	I can provide a few details about Afghan boys' and girls' typical free-time activities.	
4.	I can discuss the elements that may influence a Pashtun's social status.	
5.	I can read a simple Pashto text and retell its main ideas using discrete sentences.	
6.	I can say a Pashto proverb and explain its use and context.	

LESSON 2

دویم درس

PLACES AND LOCAL CUSTOMS

سیمي او سیمیز دودونه
ورور می کندهاری خولی اغوندي

CHP 4. L 2. ESSENTIAL QUESTIONS

- What is the significance of Kandahar and Nangahar?
- What should one expect regarding people's attire in public?



Look at the pictures and discuss the following questions with a partner:

- Which province and city names are familiar to you and why?
- Which provinces do you think have predominately Pashto-speakers?

CHP 4. L 2. FOCUS OF THE LESSON

In this lesson, you will learn to describe the importance of the geographical locations of Nangarhar and Kandahar, and identify the differences and similarities in the way people dress. Grammar lessons will focus on weak possessive pronouns, prepositions, and the cardinal directions in Pashto.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 4. L 2. Lesson Learning Checklist).

CHP 4. L 2. INTRODUCTION

 **Learning Activity 1.** Listen to your teacher (or audio). As you follow along with the text, think about the information that surprises you.

ننګرهار یو د مشرقي ولایتونو څخه دی چې د پاکستان د خیبر پختونخوا سره په ختیځ او جنوب کې پله لري. په شمال کې یې د کنړ او لغمان او په لوېدیځ کې یې د کابل او لوګر ولایتونه دي.



په دې ولایت کې پښتانه معمولاً په قوم کې افریدي، مومند، شینواري، صافي، بابکر خیل، جبارخیل او نور دي.



په دې ولایت کې نارینه معمولاً ځادر په اوږه اچوي او سپنه خولۍ یا پکول په سر کوي او کمیس او پرتوک اغوندي. دوی اکثراً خپلۍ په پښو کوي.



ښځینه یې معمولاً د کور نه بهر چادری په سر کوي.

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Language and Culture Note 1.

Pashtun Tribes

In his book "پښتانه قبيلې وپيژنئ" (Pashtun Tribal Studies), Dr. Latif Yad lists over 130 different Pashtun tribes. He begins the list with the Abdali (ابدالي) tribe, which is one of the largest and most renowned Pashtun tribes. The Abdali tribe is also known as Durranyan (دراڼيان). They have primarily inhabited the southern region of Afghanistan, particularly Loy Kandahar (لوی کندهار).

Ahmad Shah Durrani (احمد شاه دراني), the founder of the modern state of Afghanistan, was a member of the Abdali/Durrani tribe. It is worth noting that a significant number of Afghanistan's kings and rulers have emerged from the Abdali/Durrani tribe.

CHP 4. L 2. VOCABULARY PREPARATION

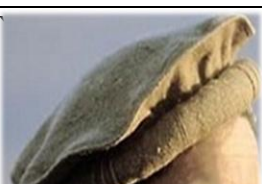


Learning Activity 2. Review the words and try to learn them. For the audio and more practice, use the vocabulary practice cards activity in the e-book.

English	Transliteration	پښتو	
province	walāyat	ولایت	۱
border	pulə	پوله	۲
Pashtuns	paštānə	پښتانه	۳
usually	ma'mulan	معمولاً	۴
tribe	qawm	قوم	۵
sheet/ cotton cloth	cādar	خادر	۶
shoulder	awžə	اوره	۷
hat	xwaləy	خولی	۸
shirt and trouser [traditional	kamis aw partug	کمیس او پرتوک	۹
[he/she/they] wear/put on	ağondi	اغوندي	۱۰
sandals	capləy	خپلی	۱۱
shirt [traditional Kandahari]	de ġāre kālī(xāmak)	دغاری کالی (خامک)	۱۲
veil [Afghan hijab]	čādari	چادري	۱۳
waistcoat	wāskaṭ	واسکت	۱۴
hat [traditional]	pakol	پکول	۱۵
whose (whose pen is this?)	de čā(dā qalam de čā day)	د چا (دا قلم د چا دی؟)	۱۶
turban	pag rəy	پگری	۱۷



Learning Activity 3. Match the word with its corresponding picture.

	چادري
	واسڪٽ
	ڪميس او پرتوڪ
	پڪول
	خادر
	خپلي

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Learning Activity 4: Listen to the passage at the beginning of the lesson (CHP 4. L 2. INTRODUCTION) and answer the following statements. Write ص for correct and غ for true statements.

Statement جمله	True صحيح / False غلط
The passage is about Nangarhar province.	غ
Nangarhar is located in the south of the country.	غ
Nangarhar has an international border.	غ
The passage also talks about the Pashtun tribes who usually live in that region.	غ
The passage talks about food and transportation systems in Nangarhar.	غ
The passage indicates the type of clothing that males and females usually wear.	غ
Khyber Pakhtunkhwa is located in Afghanistan.	غ
Pakol is an example of local dress.	ص

CHP 4. L 2. DIRECT INSTRUCTION

A. Weak Possessive Pronouns, also called Possessive Adjectives

Native speakers use weak possessive pronouns more commonly in their oral conversation than strong possessive pronouns. Unlike the strong possessive pronouns, weak possessive pronouns function as determiners after a noun to describe who something belongs to - weak possessive pronouns must have a noun to determine. Also, a sentence cannot be started with a weak possessive pronoun.

Strong Possessive Pronoun		Weak Possessive Pronoun		Subject Pronoun	
mine	زما	my	مي	I	زه
ours	زمونږ	our	مو	we	مونږ/موږ
yours	ستا/ستاسي	your	دې	you	ته/تاسي
yours (pl.)	ستاسي	your	مو	you (pl).	تاسي
his	د دې/د هغه	his	يې	he	دې/هغه
hers	د دې/د هغې	her	يې	she	ده/هغه
theirs	د دوی/د هغوی	their	يې	they	هغوی/دوی

Examples:

Weak Possessive Pronoun	Strong Possessive Pronoun
کتاب مي په کور کې دی.	زما کتاب په کور کې دی.
کتابچه دې چېرې ده؟	ستا کتابچه چېرې ده؟
کور مو په کندهار کې دی.	زمونږ کور په کندهار کې دی.
زوی يې غټ هلک دی.	د دوی زوی غټ هلک دی.

Weak possessive pronouns are commonly used in daily conversation by native speakers.



Learning Activity 5. Answer the following questions using both strong *S.* and weak *W.* possessive pronouns. Also, make sure you use the correct form of the noun, verb, etc. See the examples.

Where is your sister? (at school) My sister is at school.	خور دې چېرته ده؟ په ښوونځي کې	<i>S.</i>
	خور مې په ښوونځي کې ده.	<i>W.</i>
Where is his house? (in the village)	د هغه کور په کلي کې چېرته دی؟	<i>S.</i>
		<i>W.</i>
Where is our grandmother? (in the city)	په ښار کې زموږ نیا چېرته ده؟	<i>S.</i>
		<i>W.</i>
Where are their sheets/cotton cloths/shawls? (on their shoulders)	د هغوی څادرونه چېرته دي؟ (په اوږو باندې دي)	<i>S.</i>
		<i>W.</i>
Where is her pencil? (in her box)	د هغې پنسل چېرته دی؟ (په بکس کې)	<i>S.</i>
		<i>W.</i>

B. Reflex Pronoun خپل (xpəl)

xpəl does not exist in English. This word literally means *self/own*. For example, my [own] car (زما خپل موټر). Pashto distinguishes between pronoun references in sentences like “Ahmad goes to **his** house. If the “his” refers to another person, Pashto uses either a strong or a weak pronoun (د دی / د هغه/ يې), but if the “his” refers to Ahmad himself, the pronoun خپل, is used. See below:

Ahmad goes to his house. “his د هغه” refers to another person.	احمد د هغه کورته ځي.
Ahmad goes to his house. “his خپل” refers to Ahmad himself.	احمد خپل کورته ځي.

Another way to explain **xpəl** خپل is: It is used when the doer of the action is also the owner of an object. For example:

زه خپل پلار وینم.
زه خپله مور وینم.
زه خپل وروڼه نه وینم.
زه خپلې خوبندې وینم.
دی زما پلار ویني.

For feminine nouns خپله becomes خپل

Jamila [girl's name] goes to her [own] house.	جميله خپله کور ته ځي.
---	-----------------------

(خپل) also replaces the possessive pronoun when the **noun**, it modifies, belongs to the same person.

He/she talks with my father.	پلار سره مې خبرې کوي.
He/she talks with my father.	زما پلار سره خبرې کوي.
I talk with my [own] farther.	خپل پلار سره خبرې کوم.



Learning Activity 6. Use (خپل) to answer the following questions. See the example:

How do Afghans usually eat food? (with their hands)	افغانان معمولاً له خپلو لاسونو سره ږوډی خوري.
How do you write? (with my pen)	
With whom does she live? (with her grandfather)	
Which one is your teacher? (the tall woman)	
With whom does he talk? (with his friend)	

C. Pashto Prepositions

Prepositions are words that describe the location of something. As mentioned in CHP 2. L 1., in Pashto, prepositions come both *BEFORE* and *AFTER* their complement and are called circumpositions (at home په کور کې). The following pre-postpositions are often used in asking and answering questions. See below how they are used in a phrase and sentence. Click on the audio button to hear their pronunciation.

on the hat	د خولۍ د پاسه	da — da paasa	over	د — د پاسه
under the shirt	تر کمیس لاندې	tar — laande	under	تر — لاندې
behind the grandpa behind the table	د بابا تر شا د میز شاته	da — trshaa	behind	د — تر شا د — شاته
opposite to the house	کور ته مخامخ	— ta makhaamakh	in front of	— ته مخامخ

between Ghafoor and Saboor	د غفور او صبور په منځ کې	da ____ aw ____ pa mantz ke	between	د — او — په منځ کې
between Maiwand and Atal	د میوند او اتل تر مینځ			
next to the house	د کور په څنګ کې	da ____ pa tsang ke	next to	د — په څنګ کې
in front of the Zarmeena	د زرمینه پر وړاندې	da ____ pa wraande	opposite to	د — پر وړاندې
infront of Laylee	د لیلی په مخ کې	da ____ pa makh ke		د — په مخ کې



Learning Activity 7. Look at the pictures and describe their location using the proper preposition. See the example.

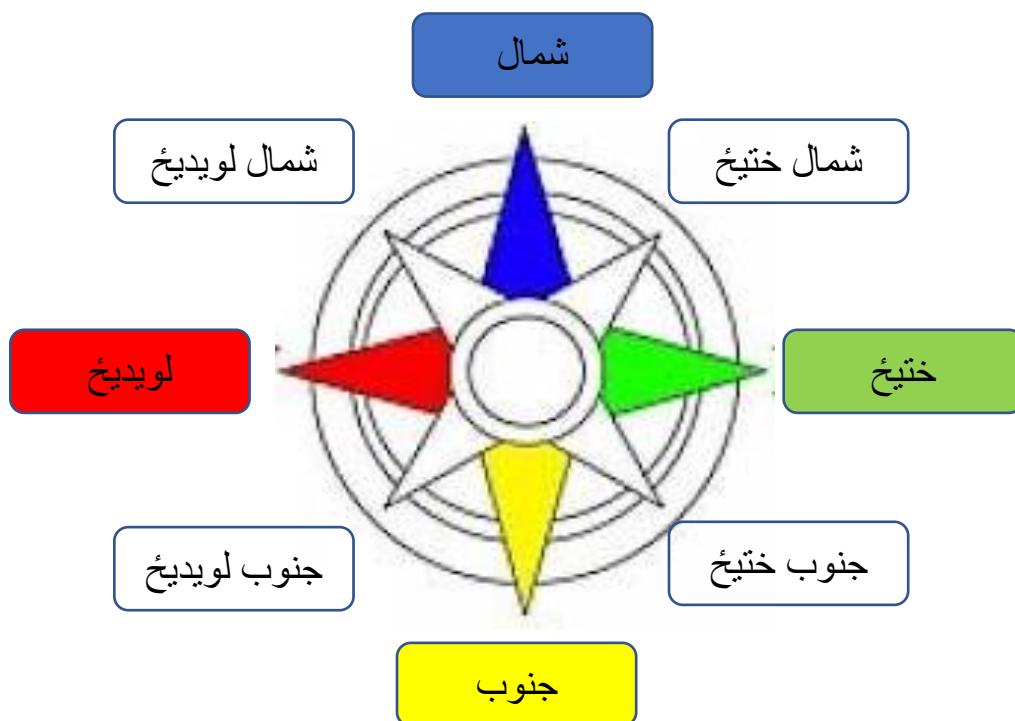
	car/woman	موټر د ښځې تر شا دی.
	man/car	سړی په موټر کې دی.
	plane/runway	طیاره په ځغاسته کې ده.
	teacher/students	معلم د شاگردانو په مخ کې دی.
	students/teacher	شاگردان د معلم تر شا دي.

Language and Culture Note 2.

Nangarhar Province

Nangarhar province enjoys a strategic location in eastern Afghanistan, serving as a regional hub for trade and commerce between Kabul and Pakistan. Torkham (تورخم), one of the busiest border crossing points between Afghanistan and Pakistan, connects the Nangarhar province (ننگرهار ولايت) with Pakistan's Khyber Pakhtunkhwa (خيبر پښتونخوا) province. Nangarhar experiences warm (گرم) summers (اورى) and mild (معتدل) and pleasant winters (ژمى). The majority of people in Nangarhar speak Pashto, but they also communicate in Dari.

D. Cardinal Directions





Learning Activity 8. Look at the map and read below to understand how directions are used to identify the location of a province. Provinces' names are shown in red, and their capitals are indicated in black.



Kunar is in the north of Nangarhar.	کنړ د ننګرهار په شمال کې دی.
Nangarhar is in the south of Kunar.	ننګرهار د کنړ په جنوب کې دی.
Laghman is in the northwest of Nangarhar.	لغمان د ننګرهار په شمال لويديځ کې دی.
Pakistan is in the east of Nangarhar.	پاکستان د ننګرهار په ختيځ کې دی.

Language and Culture Note 3.

Pashto and Durand Line

Pashto is a common language (عام ژبه) that unites (متحد کول) Pashtuns everywhere, regardless of where they live or which country they reside in. This is especially true for Pashtuns who live on both sides of the Durand Line (د ډیورنډ کرښه).

The Durand Line is a 2600 km/1600 miles border (سرحد) between Afghanistan and Pakistan, cutting through the Pashtun tribal areas (قبایلي (سيمې)). It was established in 1893 between Afghanistan and British India, with Afghanistan's Amir Abdur Rahman Khan (امير عبدالرحمن خان) and British diplomat Mortimer Durand (مورټیمر ډیورنډ) signing the agreement. Although the Durand Line is recognized as an international border (نړیواله پوله) between the two countries, most Afghans do not acknowledge it. Afghans believe that the agreement between Amir Abdur Rahman Khan and Mortimer Durand was set for a duration of 100 years, concluding in 1993.



امير عبدالرحمن خان



Learning Activity 9. Work with a partner or alone. Look at the map and find the following provinces. Write the name of the province in Pashto.

This province is located in the northwest of Kunar.	نورستان
This province is located in the southeast of Logar.	پکتیا
This province is located in the northwest of Nangarhar.	لغمان
This province is located in the south of Kabul.	وردک
These provinces are located in the east of Pakistan.	کندهار

Language and Culture Note 4.

Afghan Clothing

Traditional dressing covers the whole body of men and women. Each ethnic group has its own style of dressing.

Men's standard traditional dress is kamis and partoog with optional head covering turban or a hat. Hats come in different formats. Pakol is a round-shaped hat that is mostly used in eastern and northern Afghanistan.



In southern Afghanistan, men use the Kandahari cap, which represents Pashtun identity. Using the Kandahari cap means that the person is a prince. Chapan is another form of traditional clothing that men usually wear. Chapan is more common in northern Afghanistan.



Women traditionally wear long and colorful dresses at special events such as weddings, cultural events, etc. Dresses are detailed with gold threading and gold beads on silk fabrics. Usually, these dresses are heavy and filled with small mirrors. The regular type of out-of-the-house clothing for women includes wearing a hijab or chadari to cover their whole body. However, some women, especially older women, wear long dresses and cover their heads with chadar.



CHP 4. L 2. UNDERSTANDING THE READING



Learning Activity 10. Work with a partner or alone and read the following text about Kandahar province. The text is identical to the one you read about Nangarhar province. Categorize the information. Look at the example:

کندهار یو د جنوبي ولايتونو څخه دی چې د پاکستان د بلوچستان سره په جنوب کې پله لري. په شمال کې يې اروزگان، په لوېديځ کې يې هلمند او په ختيځ خوا کې يې زابل ولايت دی.



په دې ولايت کې پښتانه معمولاً په قوم کې دراني، اخکزي، بارکزي، کرزي، کاکړ او نور دي.



په دې ولايت کې نارينه معمولاً خاصه خولۍ (د بلوڅو خولۍ) په سر کوي او د غاړې کالي (خامک) اغوندي. ښځينه يې معمولاً د کور نه بهر چادری په سرکوي.

Direction	Province	Clothes	Pashtun Tribe	Verbs	Adjective
شمال	کندهار	چادری	کرزي	اغوندي	خامک



Learning Activity 11. Draw from the reading (CHP 4. L 2. READING) and Language and Culture Notes to complete the following True/False (T/F) statements: Write **ص** for correct and **غ** or true statements:

Statement جمله		True صحيح / False غلط
1.	Kandahar is one of the southern provinces	ص
2.	Baluchistan is in the south of Kandahar.	ص
3.	Farah province is in the east of Kandahar.	ص
4.	Pakistan is in the south of Kandahar.	غ
5.	Kandahar was the first capital of Afghanistan.	ص
6.	The father of Afghanistan, Ahmad Shah Abdali, was from Kandahar.	ص
7.	Kandaharis can be easily distinguished from other Pashtuns based on the type of clothes they wear.	ص
8.	Kandahar city is one of the major four cities of Afghanistan.	ص
9.	Helmand province is next to Kandahar.	ص
10.	Ahmad Shah Baba belonged to the Durani tribe.	ص

Language and Culture Note 5.

Kandahar Province

Kandahar (کندهار) is one of the most culturally significant cities in Afghanistan. The province served as a gateway (دروازه) to India from Persia, and various rulers, including the Mughals (مغل), sought to control this area. Kandahar connects the South Asian (جنوبي اسيا) subcontinent with Central Asia (منخني اسيا), the Middle East (منخني ختيخ), and the Persian Gulf (د فارس خليج). Pashtuns from Kandahar have predominantly ruled Afghanistan for the past 300 years. The province's primary products include sheep (پسه), wool (وري), cotton (پنبه), and fresh and dried fruits (تازه او وچه ميوه).





Learning Activity 12. Key Word Recognition

Re-read the text (above) and fill in the blanks with the Pashto word/phrase that best expresses the meaning of each of the following English words/phrases:

1. _____ are Pashtun tribes.
2. 'Property' means _____.
3. Women usually wear _____ outside of the house.
4. Uruzgan is in the (direction) _____ of the country.
5. Kandahar is one of the _____ provinces of Afghanistan.



Learning Activity 13. Main Idea

Provide the main idea of the text (CHP 4. L 2.: UNDERSTANDING THE READING) in English. Try to read between the lines and understand the purpose of each piece of information that the speaker/writer provides. For example, what differences do you notice between the typical clothing styles in Nangarhar and Kandahar? Why and how do women cover their bodies in most public places?

CHP 4. L 2. APPLYING KNOWLEDGE



Learning Activity 14. Work with a partner or alone and create culturally appropriate questions in Pashto to interview a native Pashto speaker about the region in which they grew up. Include questions about local customs (e.g., traditional dress) and geographical locations. You can refer to the text on the previous page and online resources for help. Avoid sensitive questions such as 'What do your sisters usually wear?' and so on.

	١
	٢
	٣
	٤
	٥



Learning Activity 15. Use the questions to interview 2-3 classmates. Write your findings in Pashto from the interviews below, using simple and short phrases and sentences.

CHP 4. L 2. ANALYZING

Comparing Cultural Perspectives

 **Learning Activity 16.** In English, compare how people typically dress in the United States. What similarities and differences do you notice with Pashtun culture?

CHP 4. L 2. EVALUATING

 **Learning Activity 17.** In English, describe the rationale behind styles of dress in Pashto-speaking communities. You can use online sources to investigate the topic.

CHP 4. L 2. CREATING

 **Learning Activity 18.** Based on what you have learned and acquired so far, create an oral presentation supported by images of how Pashtuns dress in public. Then, present your slides/posters to your classmates in English. Be sure to provide keywords and phrases in Pashto.



Learning Activity 19. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning to the Pashto proverbs below. Write it down in the space provided.

پښتو متل

PASHTO PROVERB

ننگرهار، همیشه بهار

Transliteration: nangarhār hameša bahār

Literal: Nangarhar, always spring

Meaning: The weather is pleasant all the time in Nangarhar.

کندهار، د گلو هار

Transliteration: kandahār de golo hār

Literal: Kandahar, a necklace of flower

Meaning: Kandahar is beautiful and fresh all the time.

CHP 4. L 2. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

Can-Do Statement		Achieved
1.	I can talk about the significance of Nangarhar and Kandahar using discrete sentences.	
2.	I can identify typical clothing men and women wear in Nangarhar and Kandahar.	
3.	I can explain the geographic location of Nangarhar and Kandahar on a regional map, using short and discrete sentences.	
4.	I can present some facts and details about the border between Afghanistan and Pakistan.	
5.	I can read a simple Pashto text and retell its main ideas using discrete sentences.	
6.	I can say a Pashto proverb and explain its use and context.	

LESSON 3

دریم درس

PASHTUNWALI

جرگه

JIRGA (ASSEMBLY OF TRIBAL LEADERS)

CHP 4. L 3. ESSENTIAL QUESTIONS

- How does the Pashtunwali principle of traditional *jirga*/arbitration guide the Pashtun way of life?



Look at the pictures and discuss some principles that Pashtuns may follow when convening a *jirga*. Discuss your ideas with a partner or write down some points on a piece of paper.

CHP 4. L 3. FOCUS OF THE LESSON

In this lesson, you will learn about the Pashtunwali principle of *Jirga* and to explain how this code guides many Pashtuns' way of life.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 4. L 3. Lesson Learning Checklist).

CHP 4. L 3. INTRODUCTION

 **Learning Activity 1.** As you listen to the passage, follow along in the text, and pay attention to words and phrases the native speaker uses.

جرگه څه ده؟

جرگه د پښتونوالي يو قانون ده چې پښتانه قبايل د خپلو ستونزو د حل لپاره استعمالوي. پدې دوديزه قبايلي غونډه کې سپين ږيري او نور مشران چې ايماندار او صادق وي گډون کوي. د جرگې د غړو د انتخاب لپاره ځانگړي مقررات نشته. هر يو حق لري چې په ازاده توگه خپل نظر څرگند او بيان کړي.



Language and Culture Note 1.

***Jirga* (جرگه)**

Jirga (جرگه) is a traditional code of legal process (دودیز قانون) that plays a crucial role in resolving matters at the local and national levels. At the local level, it can facilitate peace between individuals or families. At the national level, the *Jirga* selects the president (ولسمشر) or determines the foreign policy (بهرنی تگلاره) of the country. This type of *Jirga* is known as *Loya Jirga* (لویه جرگه) or grand assembly/council. The *Jirga* comprises community elders (مشران) and influential figures. The decisions made by the *Jirga* are impartial (بی طرفه) and strive to deliver justice (عدالت) for all, regardless of people's social status, influence, or wealth.

CHP 4. L 3. VOCABULARY PREPARATION



Learning Activity 2. Review the words and try to learn them. For the audio and more practice, use the vocabulary practice cards activity in the e-book.

English	Transliteration	پښتو	
tribal council	jargə	جرگه	۱
law	qānun	قانون	۲
problem	stunzə	ستونزه	۳
solution	hal	حل	۴
traditional	dodiz	دودیز	۵
meeting/council	ḡonḡə	غونډه	۶
white-bearded (elderly)	spin žiray	سپین ږیری	۷
honest	aimāndār/sādeq	ایماندار/صادق	۸
member	ḡaray	غړی	۹
selection	antexābāt	انتخاب	۱۰
especial	ḡāngaray	ځانگړی	۱۱
rules/regulations	maqara rāt	مقررات	۱۲
do/does not exist	naštə	نشته	۱۳
freely	āzādə togə	ازاده توگه	۱۴
expression	cargand/bayān	څرگند/بیان	۱۵



Learning Activity 3. Match the words/phrases.

She has a problem.	هغه ستونزه لري.
Pashtunwali law	د پښتوالي قانون
traditional meeting	دودیزه غونډه
honest president	ایماندار ولسمشر
special regulations	ځانګړی مقررات
express	څرګند
freely	په ازاده توګه
selection of members	د غړی انتخاب
There is no justice.	عدالت نشته
neutral foreign policy	بې طرفه بهرنی تګلاره



Learning Activity 4. Draw from the reading (CHP 4. L 3. INTRODUCTION) and Language and Culture Notes complete the following T/F statements. Write **ص** for true and **غ** for each false statement

(جمله):

Statement جمله		True صحيح / False غلط
1.	Pashtunwali codes of honor are written documents that Pashtuns must read, understand, and implement.	غ
2.	Pashtuns must always resolve their disputes through <i>jirga</i> .	ص
3.	<i>Jirga</i> is only common among the Pashtun tribes.	ص
4.	<i>Jirga</i> must have a chairperson.	ص
5.	Only elders have the right to participate in <i>Jirga</i> .	غ
6.	Not all the members/representatives have the right to talk.	ص
7.	<i>Jirga</i> is a common practice only in Kandahar.	غ
8.	<i>Jirga</i> is not called to solve personal and family issues.	ص
9.	Everyone can be a representative and participate in <i>Jirga</i> , regardless of their background.	غ
10.	<i>Jirga</i> does not decide on national matters.	غ

Language and Culture Note 1.

Jirga's Proceedings

The word "jirga" (جرگه) is derived from the Turkish word "jirga" (singular), which means circle. There is no chairperson to preside over the proceedings. The members (غري) are considered equal (مساوي/برابر) and they sit in a circle (دايره), ensuring that no one is considered more powerful than others. Local Jirgas are often held in public places such as mosques (جومات/مسجد) or open areas. However, *Loya Jirgas* are typically conducted in large halls, following a formal meeting format.

Traditionally, women have had limited participation in *Jirgas*, particularly in local ones. However, in the most recent *Loya Jirga* (لويه جرگه) held between the years 2001 and 2021, when a democratic government supported by the international community was in power in Afghanistan, women were allowed to participate.



CHP 4. L 3. DIRECT INSTRUCTION

A. The History of Jirga

The history (تاريخ/نيټه) of *Jirga* dates back to the early 1700s when Mirwais Khan Hotak ((ميرويس خان (هوتک), an influential Pashtun from the Ghilji tribe (غيلجي قبيله) in Kandahar, ruled the area around Kandahar, also known as Loy Kandahar, as an independent state. Loy Kandahar refers to a unified state in the southern region. Mirwais Khan was the founder of the Hotak dynasty and was renowned as Mirwais Nika (ميرويس نيکه Mirwais the father).



The next important Loya Jirga (لويه جرگه) gathered Afghan representatives at the Shair Shurkh Baba shrine (شېر سرخ بابا) (زيارت) in Kandahar in 1747 to select the country's ruler (پادشاه). After nine days of discussions, the *Jirga* selected Ahmad Shah Durrani as the King (پادشاه) of Afghanistan.

He is also known as Ahmad Khan Abdali and the founder of the Durrani Empire. Afghans refer to Ahmad Shah Durrani as Ahmad Shah Baba (احمدشاه بابا), the father.

In 1928, King Amanullah Khan (امان الله خان) organized a *Loya Jirga* in an attempt to garner support for wide-ranging social reforms. As a part of these reforms, the King advocated for granting Afghan women the freedom to choose whether or not to wear a veil or burqa. Queen Soraya (ملکه ثریا) bravely demonstrated her support for this decision by removing her veil. However, this act of defiance sparked intense backlash, triggering an uprising that ultimately resulted in the overthrow of the King.



The latest *Loya Jirga*, held in August 2020, convened to decide the fate of 400 Taliban prisoners before the commencement of peace negotiations between the Afghan government and the Taliban. These prisoners were deemed to be of significant threat. In a gesture of goodwill to support the peace process, the representatives of the *Jirga* made the decision to release the prisoners.



Language and Culture Note 2.

The Role of *Jirga* in Resolving Inter-Tribal Matters and Preserving Tribal Justice

A *Jirga* is frequently summoned to resolve issues related to land distribution, property disputes, blood feuds, compensation, and other significant matters between tribes. These decisions are made in accordance with tribal customs, traditions, and principles of justice. The *Jirga* serves as a vital institution for maintaining peace and upholding tribal values in such matters.

B. The Procedures

The proceedings of a *Jirga* are straightforward. Typically, a *Jirga* lasts for a day or two when dealing with simple matters, while more complex cases may require a longer duration. During these sessions, the representatives diligently investigate the issues at hand by conducting interviews and interrogations with the individuals involved.

The primary objective of the *Jirga* representatives is to impartially resolve matters in a manner acceptable to all parties involved. The decision-making process is guided by the principles of Pashtunwali, which are aligned with the teachings of Islamic Sharia law. Sharia law refers to the religious regulations that govern the lives of Muslims, embodying the concept of "justice" in simple terms.

In instances where there is insufficient evidence to make a fair judgment, the *Jirga* may call upon the parties involved to take an oath on the Holy Quran to absolve themselves of the charges. This oath carries significant weight in Pashtun society, serving as a decisive force that brings finality to the issue at hand.



C.. The Verdicts

Jirga encompasses two types of decision-making: (1) based on the concept of *Hag* (حق, right) and (2) *Waak* (واک, authority). Decisions are reached through majority consensus, but it is common for the *Jirga* to seek agreement from all parties involved before finalizing a decision.

The authority of *Waak* allows the *Jirga* to impose its verdict on the parties involved. Refusal to accept the *Jirga's* decision can result in reprimands from the *Jirga*. While *Jirga* decisions are not legally binding, they are often respected and enforced within local communities and, at a national level, by the government.

However, in remote mountainous tribal regions where courts and law enforcement are absent, *Jirgas* serve as the sole justice system, and their decisions hold legal binding. In such areas, *Jirga* rulings are the primary means of resolving disputes and ensuring justice.



CHP 4. L 3. CRITICAL THINKING



Learning Activity 5. Work with a partner and talk about the importance of *Jirga* in Pashtun society. Write your response in English below.

CHP 4. L 3. APPLYING KNOWLEDGE



Learning Activity 6. Work with a partner to create a presentation on the process of the Pashtunwali principle of *Jirga*. Use online resources to find information about the most recent *Loya Jirga* in Pashto. Additionally, download three photos capturing the event and analyze and describe them using the cultural knowledge you have gained from Chapter 4. Discuss the participants, the *Jirga* setup, and provide insights into what the participants are wearing.

CHP 4. L 3. ANALYZING



Learning Activity 7. Work with a partner or alone and contrast the importance of the principle of *Jirga* in the Pashtun culture to the United States. You can record your findings in English in the space below.

CHP 4. L 3. EVALUATING



Learning Activity 8. Work with a partner and search online sources using keywords such as "jirga's decision" and "consequences of not honoring jirga's decision." Then, select at least three potential consequences of a *Jirga* failing to resolve an issue. Present your findings in English.

CHP 4. L 3. CREATING



Learning Activity 9. Work with a partner to create a presentation in English, tailored for a non-Afghan audience. Explain the advantages and disadvantages of the Pashtunwali code of *Jirga*. Compare the proceedings of *Jirga* with Western democracy and legal systems and discuss its advantages and disadvantages within the context of Afghanistan and Pashtun culture.



Learning Activity 10. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning to the Pashto proverb below. Write it down in the space provided.

پښتو متل/اصطلاح

PASHTO PROVERB

څه چې په جرگه کې پریکړه نه کیږي د وینو بهولو سره پریکړه کیږي.

Transliteration: ca če pə jargə ke prekrə nə keži de wino pə bahawalo sarə prekrə keži.

Literal: What is not decided in the *jirga* will be decided by bloodshed.

Meaning: This Pashto proverb underscores the paramount importance of conflict resolution through dialogue and community-based decision-making, as represented by the "jirga". A *jirga* is a traditional assembly of Pashtun tribal leaders or elders, which is convened to make crucial decisions or resolve disputes. The proverb suggests that if disputes aren't settled peacefully within the bounds of such communal assemblies, they might escalate to violent confrontations or blood feuds, which are both undesirable and detrimental for the community. The sentiment reflected in the proverb emphasizes the wisdom in seeking consensus and resolution through dialogue, as the alternative could be destructive. Furthermore, the proverb also implicitly recognizes the role of the jirga as an essential institution in Pashtun society, emphasizing its function as a mechanism for peacekeeping and maintaining social harmony. It serves as a cautionary reminder of the dire consequences of unresolved disputes and the value of collective, peaceful problem-solving.

CHP 4. L 3. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

Can-Do Statement		Achieved
1.	I can explain the importance of the <i>Jirga</i> code of honor in Pashtun culture.	
2.	I can identify some relevant words and phrases related to <i>Jirga</i> .	
3.	I can explain <i>loya jirga</i> and list a few steps in convening it.	
4.	I can read a short text about <i>Jirga</i> and retell its main idea.	
5.	I can compare and contrast <i>Jirga</i> with similar proceedings in my native culture.	
6.	I can recite a <i>Jirga</i> related proverb and explain its meaning.	

CHP 4. PULLING IT ALL TOGETHER

In this section, learners provide evidence to demonstrate they have mastered the learning objectives of the chapter:

- Display emerging ability to identify the general topic and some basic information in both very familiar and everyday contexts about Afghan *society and traditions* by recognizing practiced or memorized words, phrases, and simple sentences in texts that are spoken or written.
- Display emerging ability to communicate in spontaneous spoken and written conversations on both very familiar and everyday contexts about Afghan *society and traditions* using a variety of practiced or memorized words, phrases, simple sentences, and questions.
- Display emerging ability to present information on both very familiar and everyday contexts about Afghan *society and traditions*, using a variety of practiced or memorized words, phrases, and simple sentences through spoken and written language.
- Display emerging ability to identify products and practices, specifically as related to Afghan *society and traditions*, to help understand perspectives.
- Continue development of emerging ability to interact at a survival level.
- Demonstrate knowledge about the Pashtunwali code of *Jirga* (جړگه).



Learning Activity 11. Interview a classmate and ask them culturally appropriate questions about their family members' personalities. However, please be mindful of cultural sensitivity and avoid discussing or asking questions about female members.

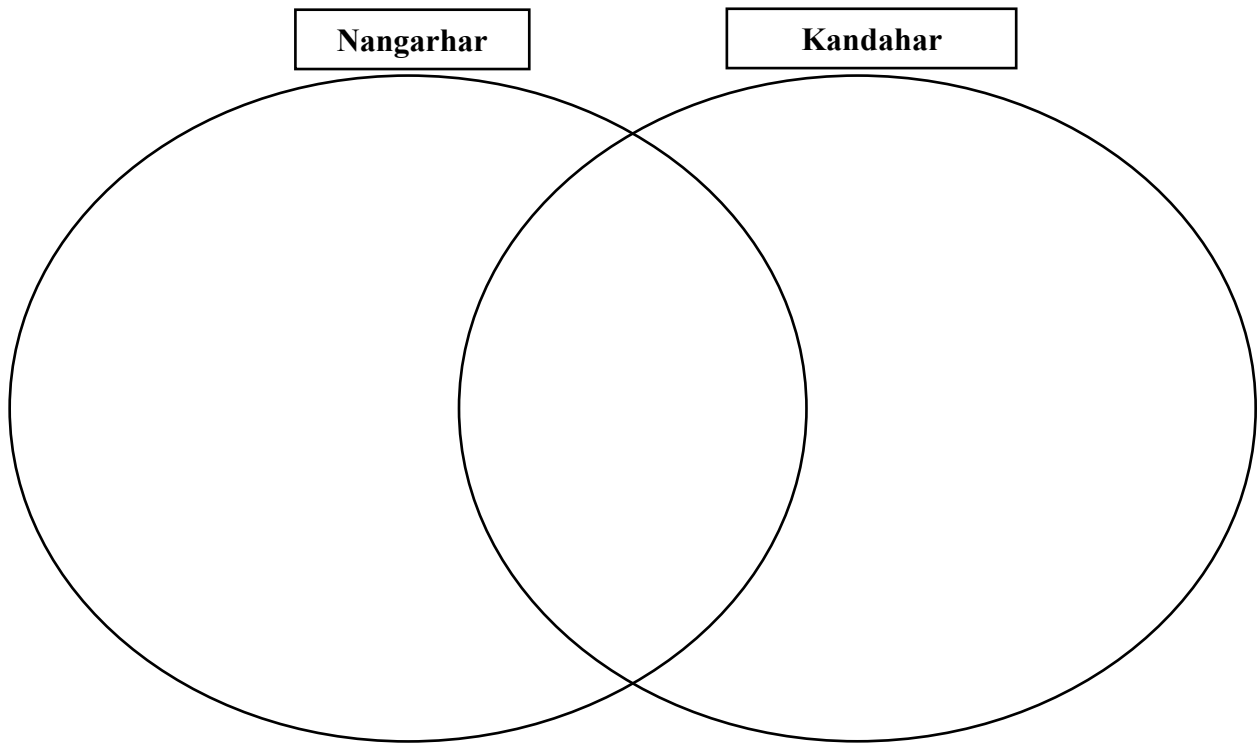


Learning Activity 12. Provide your findings from the interview below. Be sure to write complete sentences Follow the example:

Example مثال	نیکه بی یو مشهور سری دی.
۱	
۲	
۳	
۴	
۵	
۶	
۷	
۸	
۹	
۱۰	



Learning Activity 13. Search online sources about Nangarhar and Kandahar and also use your knowledge gained through this lesson. Compare and contrast cultural practices and the importance of the two provinces of Afghanistan using the following Venn diagram:



Learning Activity 14. In English, define the Pashtunwali code of *Jirga* (جرگه) and explain any changes in the nature and process of *Jirga* throughout the history.

CHP 4. VOCABULARY

English	Transliteration	پښتو
freely	āzādə togə	ازاده توگه
[he/she/they] wear/put on	ağondi	اغوندي
selection	entexāb	انتخاب
shoulder	aožə	اوره
honest	aimāndār/sādeq	ایماندار/صادق
Pashtuns	paštānə	پښتانه
vest coat	wāskaṭ	واسکت
hat [traditional]	pakol	پکول
border	Pulə	پوله
black	tor	تور
tribal council	jargə	جرگه
well, /fine	joṛ	جور
veil [Afghan hijab]	čāPashto	چادري
solution	hal	حل
people	xalk	خلک
hat	xwaləy	خولی
especial	ĵāngaray	ځانگړی
sheet/ cotton cloth	cādar	څادر
sandal	capləy	څپلی
express	cargand	څرگند
whose (whose pen is this?)	de čā (dā qalam de čā day)	د چا (دا قلم د چا دی؟)
shirt [traditional Kandahari]	de ġāre kāli (xāmak)	د غاړې کالي (خامک)
traditional	dodiz	دودیز
white	spin	سپین
white bearded (elderly)	spin giray	سپین ږیری
problem	stunzə	ستونزه
red	sur	سور
beautiful	šāystə/ škole	ښایسته/ ښکلې

weak	za'if	ضعيف
big/large	ğat	غٽ
poor/destitute	ğarib/ bewazlə	غريب/بي وزله
member	ğa ray	غری
meeting/council	ğonḁə	غونده
law	qānun	قانون
tribe	qaom	قوم
strong	qawi	قوي
village	kalay	کلی
shirt and trouser (traditional)	kamis aw partug	کمیس او پرتوک
small/little	kočnay	کوچنی
elder	mašar	مشر
usually	ma'mulan	معمولاً
rules/regulations	maqararāt	مقررات
sick (person)	nāroğ	ناروغ
does not exist	naštə	نشته
province	walāyat	ولایت

CHAPTER FIVE

پنجم څپرکی

MY DAILY ROUTINE

زما ورځني فعالیتونه



LEARNING OBJECTIVES

I. NCSSFL-ACTFL CAN-DO STATEMENTS PROFICIENCY BENCHMARKS (From: ACTFL Website: NCSSFL-ACTFL CAN-DO STATEMENTS: PERFORMANCE INDICATORS FOR LANGUAGE LEARNERS 2017)

NOVICE PROFICIENCY BENCHMARK

A. Interpretive Mode: I can identify the general topic and some basic information in both very familiar and everyday contexts by recognizing practiced or memorized words, phrases, and simple sentences in texts that are spoken or written.

Chapter Objectives

- Display emerging ability to identify the general topic and some basic information in both very familiar and everyday contexts about the Pashtun *daily routine* by recognizing practiced or memorized words, phrases, and simple sentences in texts that are spoken or written.

B. Interpersonal Mode: I can communicate in spontaneous spoken and written conversations on both very familiar and everyday topics, using a variety of practiced or memorized words, phrases, simple sentences, and questions.

Chapter Objectives

- Display emerging ability to communicate in spontaneous spoken, written, or signed conversations on both very familiar and everyday topics, specifically the Pashtun *daily routine*, using a variety of practiced or memorized words, phrases, simple sentences, and questions

C. Presentational: I can present information on both very familiar and everyday topics using a variety of practiced or memorized words, phrases, and simple sentences through spoken and written language.

Chapter Objectives

- Display emerging ability to present information on both very familiar and everyday topics, specifically the Pashtun *daily routine*, using a variety of practiced or memorized words, phrases, and simple sentences through spoken or written language.

D. Intercultural:

- **Investigate:** In my own and other cultures, **I can** identify products and practices to help me understand perspectives.
- **Interact: I can** interact at a survival level in some familiar everyday contexts.

Chapter Objectives

- Display emerging ability to identify products and practices, specifically as related to the Pashtun *daily routine*, to help understand perspectives.
- Display emerging ability to interact at a survival level, specifically when dealing with the Pashtun *daily routine*, in some familiar everyday contexts.
- Demonstrate knowledge about the Pashtunwali code of *Nanawatai*.

LESSON 1

لومړۍ درس

LEISURE TIME ACTIVITIES & HOBBIES

د تفریح وخت فعالیتونه او شوقونه

CHP 5. L 1. ESSENTIAL QUESTIONS

- How are leisure time activities similar and different in Pashtun societies in comparison with cities in your country? What leisure activities are universal?



Look at the picture and discuss the following questions with a partner:

- Where and when is this scene taking place?
- Who is and isn't participating?

CHP 5. L 1. FOCUS OF THE LESSON

In this lesson, you will learn about Pashtun's leisure time activities and be able to invite a friend to do something. The grammatical parts will focus on *Wh* Questions, vocative cases, adverbs of time and frequency.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 5. L 1. Lesson Learning Checklist).

CHP 5. L 1. INTRODUCTION

 **Learning Activity 1.** Listen to your teacher (or audio) when they read the following text. As you follow along with the text, think about the information that surprises you.

فارغ وخت

په سویلي ولایتونو کې خلک اکثراً میله ځای ته ځي او په بیلابیلو فعالیتونو کې خپل وخت تېروي. د مثال په توګه ځینې ځوانان کله کله موسیقي غږوي، غږایستل، پهلواني او بندار کوي. په بندار کې خلک ټوکې وایي، شعرونه وایي او ګپ شپ لګوي. اوس مهال ځینې تنګي ځوانان خپل وخت په ویډیوګیمونو کې تېروي.



پهلواني / غږایستل



میله ځای

په ختېځو ولایتونو کې خلک معمولاً باغونو ته ځي، موسیقي غږوي او په خپل منځ کې ټوکې کوي. ځوانان د شعر او شاعرۍ سره هم مینه لري.

Language and Culture Note 1.

Cultural Practices and Weekday Norms in Afghanistan

In Afghanistan, Saturday (شنبه) serves as the first working day (د کار ورځ) of the week. Official working days conclude on Thursday (پنجشنبه) at noon, granting Afghans a 1.5-day weekend to take a break from professional life. Unlike the conventional Saturday-Sunday weekend, the Afghan weekend spans Thursday through Friday.

Friday holds significant importance as it marks the day when Afghans, as Muslims, are expected to attend the Friday prayer (د جمعي لمونځ) at a mosque (جومات). However, it's important to note that only men partake in congregational prayers at the mosque, while women typically observe their religious duties at home. On Fridays, Afghan families, including women and children, often visit picnic areas (میلہ ځایونه) or spend quality time with their loved ones.

Furthermore, governmental institutions (دولتي اداري), including schools, are closed on Fridays. Additionally, some individuals dedicate time to prayers and recite the Qur'an during the "Friday night" (د جمعي شپه), which refers to Thursday evening, as a means of honoring their deceased loved ones.

CHP 5. L 1. VOCABULARY PREPARATION

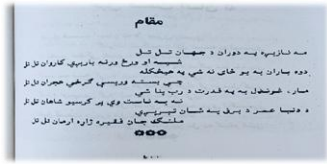


Learning Activity 2. Review the words and try to learn them. For the audio and more practice, use the vocabulary practice cards activity in the e-book.

English	Transliteration	پښتو	
southern	soyal	سويل	۱
picnic area	melaĵāy	مېله ځای	۲
goes/go [he/she/they]	ĵi	ځي	۳
various	belābelo	بيلابېلو	۴
to pass	terawal	تېرول	۵
for example	mesāl/de belge pə togə	مثال/ د بېلگې په توگه	۶
playing music	moseqi ġaḡawal	موسيقي غږول	۷
wrestling	ġeḡaestal/pahlawānə y	غېر ايسټل/ پهلواني	۸
chatting	baḡḡār kawal	بڼډار کول	۹
to tell(s) jokes [he/she/they]	ṭoke wāyi	توکې وايي	۱۰
poem	še' r	شعر	۱۱
chatting	gap šap lagawal	گپ شپ لگول	۱۲
teens	tanki ĵwānān	تنکي ځوانان	۱۳
now/currently	aos mahāl	اوس مهال	۱۴



Learning Activity 3. Match the word with its corresponding picture.

	میله خای
	موسیقی
	غیربازی
	تکی خوانان
	گپ شپ
	شعر



Learning Activity 4: Listen to the passage at the beginning of the lesson (CHP 5 .L 1. INTRODUCTION) and answer the following T/F questions. Write غ for false and ص for true statements.

Statement جمله	True صحيح / False غلط
The text is about free-time activities in the eastern provinces of Afghanistan.	غ
Playing music is one of the popular free-time activities in Kandahar.	غ
People usually get to gather to read poems and tell jokes.	ص
پهلوانی is a physical activity.	ص
Youths mostly spend their free time playing video games.	ص
Playing video games has recently become common among Afghans.	ص
شعرویل refers to poetry.	ص

CHP 5. L 1. DIRECT INSTRUCTION

A. Informational (*Wh*) Questions

Example	مثال	Transliteration	<i>Wh</i> Q.	<i>Wh. Q</i>
Where is Ahmad working?	احمد چېرې کار کوي؟ / احمد چېرته دی؟	čere /čertə	where (informal)/ where (formal)	چېرې / چېرته
How are you going to school?	تاسو څنگه مکتب ته ځئ؟	cengə /cerang ə	how	څنگه/ څرنگه
What are you doing?	ته څه کوي؟	cə	what	څه
Which book are you studying tonight?	نن شپه کوم کتاب لولی؟	kum	which	کوم
When do you eat food?	تاسو کله ږوئې خورئ؟	kalə	when	کله
Why are you don't eat breakfast?	تاسې ولې د سهار چای نه خورئ؟	wale	why	ولې
Who is your principal?	ستا مدیر څوک دی؟	cok	who	څوک
With whom do you talk?	د چا سره خبرې کوي؟	čā	who (oblique)	چا
When/what time do you work?	تاسو څه وخت کار کوئ؟ تاسو څو بجه کار کوئ؟	cə wəxt/ co baje	what time	څه وخت څو بجه
Which/what type of activities are your performance in the class?	په صنف کې کوم ډول فعالیتونه تر سره کوئ؟	kum ɖawal cə ɖawal	which type what type	کوم ډول څه ډول
Where/which place are you buying lunch?	ته هر څه غرمه د کوم ځای څخه ږوئې اخلي؟	kum jāy	which place	کوم ځای
What are you reading?	څه شی لولي؟	cə šay	what thing/what	څه شی

Most informational (*Wh*-) questions in Pashto are placed after the noun/subject/pronoun in a sentence. However, a question can also begin with the *Wh*- question (dropping the subject/pronoun) because the meaning is clear from the verb ending. See some examples below:

How are you going to your job/work?	تاسو څنگه خپل کار ته ځئ؟
Why are you upset?	ته ولې خپه یې؟ ولې خپه یې؟

Also, if the second person/audience already knows who the first person/speaker is talking about, we do not need to include the subject or subject pronoun because the meaning is clear from the verb ending. This feature of the Pashto language is different from English, where you have to use the subject/pronoun in both the question and the answer. For example, *what does he do?* *He is a teacher.* See below and focus on the verb endings to guess the subject.

What does she do?	هغه څه کار کوي؟
What does [she] do?	څه کار کوي؟
What does he do?	دی څه کار کوي؟
What does [he] do?	څه کار کوي؟

The gender of a noun or verb does not affect the WH questions.

B. Vocative Cases

Vocative cases are used for direct address. For example, in the English sentence "boy, let's go," the word "boy" is used to show who we are talking to. It is not the subject or object of the verb in the sentence, nor is it a prepositional phrase. Instead, "boy" is the noun of direct address, so we put it in the vocative case as "boy, ...". In Pashto, we add the letter "ه/ah" to the end of a male person's name to make it vocative, such as احمد (Ahmad) becoming احمده (Ahmadah), and "ی/yay" at the end of a female name, for instance, شاهسته (Shahista) becoming شاهستی (Shahistay). As a sign of respect, Afghans use the word "جان/dear" at the end of a person's name, such as احمد جان (Ahmad Jan) or شاهسته جان (Shahista Jan). In this case, the word "جان" changes to make it vocative, such as احمد جانه (Ahmad Janah) or شاهسته جانی (Shahista Janay).

Nouns that end with alef or yay (ی/ا) do not change their vocative case regardless of gender, such as تامنا (Tamana) or بریښنا (Brihana), مصطفی (Mustafa) or عیسی (Isa), unless we add the word "جان" to them.

The vocative forms of plural nouns, such as خلک (khalk) or ښځې (zhwaṣay), are formed by adding the letter "و/waw" at the end of the noun, such as خلکو (khalkaw) or ښځو (zhwaṣaw).



Learning Activity 5. Now complete the blanks using *Wh* questions.

- ۱ میرویس، « هر ه ورځ » (how) خپل وخت تیروي؟
- ۲ ښاپېسته جاني، تاسو « » (what type) ډوډۍ پخوئ؟
- ۳ احمد « » (when) مکتب ته ځي؟
- ۴ دا ښځه « » (who) ده؟
- ۵ تاسو د « » (from) څخه یاست؟

Key:

۵	۴	۳	۲	۱
کوم ځای	څوک	څه وخت	څه ډول	څنگه

Language and Culture Note 2.

Gender Separation and Leisure Activities in Conservative Afghan Society

Afghan society (افغاني ټولنه), especially inside Afghanistan, is very conservative, resulting in limited appreciation for events and gatherings where males and females mix. In Afghanistan, there is a prevalent practice of separate socialization for men and women. Various establishments such as restaurants (رستورانټونه), wedding halls (د ودونو ټالارونه), buses, and other means of transportation have designated sections (جلا جلا برخې) for each gender. In terms of leisure activities (وزگار وخت), men and boys enjoy freedom (ازادي) to socialize with friends, visit internet cafes, and engage in various outings. On the other hand, women and girls often have fewer options. They frequently stay at home or visit female relatives to spend their free time indoors. An additional means of recreation for Afghan youth, including girls, is through the use of Facebook, enabling them to have fun and connect with virtual friends worldwide.



Learning Activity 6. Match the questions with appropriate answers:

پوښتنه	ځواب
په سهار کې څه شی خوري؟	معمولا هګۍ او خواړه توره چای
هغه څه وخت مکتب ته ځي؟	په اتو بجو کې
ولي احمد خپه دی؟	دی ناروغ دی.
د ښاييستي کور چيرته دی؟	د کندهار په ښار کې
موټر دې کوم یو دی؟	هغه، سور رنگ
تاسو معمولا څه ډول ډوډۍ خوري؟	افغانۍ ډوډۍ
دا ښځه څوک ده؟	زما خور



Learning Activity 7. Now make questions for the following statements/answers.

پوښتنه	ځواب
څنگه یاست؟	زه ښه یم، مننه!
خلک معمولا د تفریح لپاره چيرته ځي؟	خلک معمولا میله ځای ته ځي.
ځوانان خپل وخت څنگه تیروي؟	ځوانان خپل وخت په وېډیوګېمونو کې تیروي.
په بنډار کې خلک څه وایي؟	په بنډار کې خلک ټوکې وایي.
په سویلي ولایتونو کې خلک چيرته ځي؟	په سویلي ولایتونو کې خلک میله ځای ته ځي
له چا سره خبرې کوي؟	له خپلې ښځې سره خبرې کوم.
هغه څه کاره ده؟	هغه انجنیره ده.

C. Adverbs of Time and Frequency

Let's learn adverbs of time in Pashto.

Adverb	Transliteration	پښتو	Adverb	Transliteration	پښتو
morning	sahār	سهار	always	tal/hamešə	تل / همیشه
noon	ḡarmə	غرمه	most of the time	aksaran	اکثرا
afternoon	māspašin	ماسپښين	sometimes	kalə kalə/jine waxtunə	کله کله / ځينی وختونه
late afternoon	māzdigar	ماز دېگر	never	heckalə	هیڅکله
evening	māšām	ماښام	early	waxti	وختي
night	špah	شپه	late	nā waxtə	ناوخته
midnight	nimah špə	نیمه شپه	*every day	harə wraĵ	هره ورځ

* Every (هر/هره) can be used with other adverbs as well such as every morning (هرسهار), every night (هره شپه), etc.

Here are some examples:

In Kandahar, people most of the time spend their free time in picnic places.	په کندهار کې خلک اکثرا خپل فارغ وخت په میله ځایونو کې تېروي.
I sometimes play music.	زه کله کله موسیقي غږوم.
What time do you wake up every day?	تاسو هره ورځ په څو بجو کې له خوبه پاڅېږئ؟
She does not eat every night.	هغه هره شپه ډوډۍ نه خوري.
Usually, what do you do in the afternoon?	تاسو معمولا هره ماسپښين څه کوئ؟

D. Simple Present Tense (Group III)

The verbs in this group are formed by combining two words. The first word usually acts as a noun or adjective and the second part of the words is either (کول) or (کپل) which function as an auxiliary verb.

1. The Verbs Combined with کول

To conjugate the verb, the first part of the verb (noun/adjective) remains unchanged, and only the verb کول is conjugated according to the subject pronoun. The first group action verbs rules apply to conjugate the verb.



Learning Activity 8. Listen to the audio and pay attention to how the verb (خبرې کول) *to ask a question* is conjugated/used.

English	Example	Verbs - ending	Ending	Personal Pronouns
I speak/talk.	زه خبرې کوم.	خبرې کول- کو	م	زه
We speak/talk.	مونږ خبرې کوو.		و	مونږ
You [sl.] speak/talk.	ته خبرې کوي.		ي-	ته
You [pl.] speak/talk.	تاسي خبرې کوي.		ئ	تاسي/تاسو
S/he, they speak/talk.	دا خبرې کوي.		ي	دا/دی/دوی/هغوی

To make a negative statement, place the word (نه) before (کول). See the example:

I work.	زه کار کوم.
I don't work.	زه کار نه کوم.

The verbs in this group are:

English	Present Stem	Transliteration	Verb (Infinitive)
to live	ژوند کو—	žwand kawal	ژوند کول
to talk	خبرې کو—	xabare kawal	خبرې کول
to ask a question	پوښتنه کو—	poštanə kawal	پوښتنه کول
to help	مرسته کو—	mrastə kawal	مرسته کول
to study/learn	زده کو—	zdə kawal	زده کول
to joke	ټوکي کو—	toke kawal	ټوکي کول
to think	فکر کو—	fekar kawal	فکر کول
to work/do	کار کو—	kār kawal	کار کول
to play	لوبي کو—	lobe kawal	لوبي کول

- **The Imperative Form / امریه شکل**

To use the verbs in the imperative form, replace the second part of the word to (وکړه) for the singular noun or (کړئ) for the plural noun/ or polite register.

The negative imperative sentence is formed by adding *ma* (مه) before the send part of the combined word. *Ma* (مه) is used instead of *Na* (نه) to make an affirmative imperative statement into a negative one. See the examples:

[you] study!	زده کړه / زده کړئ
[you] don't joke!	ټوکي مه کړه / ټوکي مه کړئ
[you] help!	مرسته کړه / مرسته کړئ



Learning Activity 9. Now complete the following sentences with the correct form of the verbs:

زه په امريکا کې _____ (live)

تاسو څه _____؟ (think)

مونږ په فابريکه کې _____ (work)

هغه په کمپيوټر کې _____ (play)

دی پښتو _____ (study/learn)



Learning Activity 10. Match the questions with their appropriate answers.

اوس مهال تاسو څه کار کوئ؟	زه زده کوونکي يم.
تاسو څو ساعتونو لپاره په کمپيوټر کې لوبې کوئ؟	تقریباً ۶۰ دقیقو لپاره
احمد کله له خپلې کورنۍ سره خبرې کوي؟	هره هفته
ستاسې ورور چیرته ژوند کوي؟	په کندهار کېښي
آیا کله کله په سمندر کې لامبو وهي؟	هو، هره شنبه لامبو وهي.



Learning Activity 11. Create appropriate questions for the following statements/answers. See the example:

Question پوښتنه	Answer ځواب
ځوانان اکثراً څه کوي؟	ځوانان اکثراً موسيقي غږوي.
	په لوی کندهار کې خلک معمولاً پهلواني کوي.
	مونږ هره شپه گپ شپ لگوو.
	په سویل ولایتونو کې تنکي ځوانان خپل فارغ وخت په بندارکول تېروي.
	زه په کور کې لوبې کوم.
	زه په زابل کې ژوند کوم.

Language and Culture Note 3.

Gendered Time Allocation for Children in Afghan Societies: The Impact of Cultural Beliefs and Rural Context

Deciding the allocation of children's time is highly gendered in Afghan societies, particularly in rural areas (کلیوالي سیمې). Many families hold the belief (باور لرل) that the presence of girls in public can bring harm to the family's reputation and honor, particularly as they reach puberty. As a result, girls are often confined to the home, spending extended hours (ساعتونه) engaged in house chores (د کور کارونه), while boys enjoy the freedom to go out and enjoy their leisure time with friends.

2. The Verbs Combined with کېدل

To conjugate the verb, the first part of the verb (noun/adjective) remains unchanged, and only the verb کېدل is conjugated according to the subject pronoun. The second group action verbs rules apply to conjugate the verb.

 **Learning Activity 12.** Listen to the audio and pay attention to how the verb (خپه کېدل) *to be/become upset* is conjugated/used.

English	Example	Verbs - ending	Ending	Personal Pronouns
I become upset.	زه خپه کېږم.	خپه کېدل - کېږ	م	زه
We become upset.	موږ خپه کېږو.		و	موږ
You (sl.) become upset.	ته خپه کېږي.		ي	ته
You (pl.) become upset.	تاسي خپه کېږئ.		ئ	تاسي/تاسو
She/he/they become(s) upset.	دا خپه کېږي.		ي	دا/دی/دوی/هغوی

The verbs in this group are:

English	Present Stem	Transliteration	Verb (Infinitive)
to stay	پاتي ڪيڙ —	pāte kedal	پاتي ڪيڙ
to bleed		wine kedal	ويني ڪيڙ
to die		maṛ kedal	مر ڪيڙ
to face		maxāmax kedal	مخامخ ڪيڙ
to get happy		xoṣālə kedal	خوشاله ڪيڙ
to fall asleep		bidə kedal	بيده ڪيڙ
to get injured		zaxmi kedal/ṭapi kedal	زخمي ڪيڙ / ٽپي ڪيڙ
to get hungry		waṣay kedal	وري ڪيڙ
to get thirsty		taṣay kedal	تري ڪيڙ

Here are some examples:

I stay at home.	زه په ڪور ڪي پاته ڪيڙم.
I sleep at 10 o'clock.	زه په لسو بجو بيده ڪيڙم.
Sometimes, I eat in the market.	ڪله ڪله په بازار ڪي ڊوڊي خورم.
When I arrive home, I eat.	ڪله چي ڪورته رسبڙم، ڊوڊي پخوم.
Sometimes, I go to the cinema.	ڪله ڪله سينما ته ڄم.

• The Imperative Form / امریه شکل

To use the verbs in the imperative form, replace the second part of the word to (شه) for the singular noun or (شيئي) for the plural noun/ or polite register. See the example:

[you] become upset!	خپه شه / شيئي.
[you] stay!	پاتي شه / شيئي.
[you] die!	مر شه / شيئي.

To make the **negative imperative sentence**, use the present stem کږه / کږی and (1) add the word **ma** (مه) before the first word, (2) and (ه/هـ) or (ئ) after the second word, depending on how you want to use it. See the examples:

[you] don't be upset!	مه خپه کږه / مه خپه کږی.
[you] don't stay!	مه پاتي کږه / مه پاتي کږی.
[you] don't die!	مه مړ کږه / مه مړه کږی.

CHP 5. L 1. UNDERSTANDING THE READING



Learning Activity 13. Review the following text and identify the part of speech by writing them under their appropriate category. Look at the example:

My Free Time

زما فارغ وخت



زه د اونۍ په منځ کښې دېر مصروف یم. له سهار څخه تر ماښامه پورې په ښوونځۍ کښې سبق وایم او ورسته له خپل پلار سره د کور په کارونو کې مرسته کوم. خو د هفتې په آخر کښې (د جمعې په ورځ) لومړۍ جمعې لمانځه ته ځم او بیا له ملګرو سره په ارغنداب سیند کښې لامبو وهو او کبان نیسو. ارغنداب سیند دېر ښکلی ځای دی.

Verb	Noun (Singular)	Noun (Plural)	Oblique Noun	Possessive Pronoun	Adjective

Language and Culture Note 4.

Traditional Games

Sang Chill Bazi (سنگ چل بازی) is a game played by girls, resembling the Western game of jacks. The game is played in two stages. First, each player chooses five pebbles. Then, the players decide who will go first, similar to "rock, paper, scissors." The selected player who starts the game puts four pebbles on the ground, tosses up the remaining pebble, and attempts to grab one of the pebbles on the ground without dropping the initial pebble. If successful, she proceeds to pick up two, then three, and finally all four pebbles. If the player misses during any of these turns, another player gets a chance to showcase her skills. The player who successfully completes all the stages is declared the winner. The winner often tosses up a pebble and pinches her opponent's hand until the pebble falls on the ground. This pinching ritual is repeated with all five pebbles.

Bujal Bazi (بوچل بازی) is a game played by boys, resembling marbles, but using sheep or goat knuckle-bones instead. This game is similar to marbles, where players aim to knock their opponent's knuckle-bones out of a circle drawn in the dirt.



Learning Activity 14. Now re-read the text (My Free Time) on the previous page and answer the following questions in Pashto.

What does the speaker do during the week?	
What is the first thing he does on Friday?	
What is the second thing he does on Friday?	
What does he do after school?	
What activities does he perform when he goes to the Arghandab River?	



Learning Activity 15. Key Word Recognition

Re-read the text (above) and fill in the blanks with the Pashto word/phrase that best expresses the meaning of each of the following English words/phrases. You may need to use critical thinking to answer a couple of questions.

1. It is a picnic area _____
2. It is regular activity during the week _____
3. It is a religious practice _____
4. It is a beautiful place _____
5. It is district of the Kandahar province _____



Learning Activity 16. Main Idea

Provide the main idea of the text in English. Explain some cultural practices.

CHP 5. L 1. APPLYING KNOWLEDGE



Learning Activity 17. Work with a partner or alone and create appropriate questions in Pashto to interview a native Pashto speaker about their free-time activities. You can refer to the text on the previous page and online resources for help.

	۱
	۲
	۳
	۴
	۵



Learning Activity 18. Use the questions to interview 2 classmates. Write your findings in Pashto from the interviews below, using simple and short phrases and sentences.

فعالیتونه Activities	زده کوونکی ۲ ST 1.	فعالیتونه Activities	زده کوونکی ۱ ST 1.

CHP 5. L 1. ANALYZING

Comparing Cultural Perspectives



Learning Activity 19. In English, compare how people typically spend their free time in the United States. What similarities and differences do you notice with Afghan culture?

CHP 5. L 1. EVALUATING



Learning Activity 20. Describe, in English, how various leisure activities in Afghanistan may have been impacted by years of war and outmigration. Use critical thinking and online sources to support your analysis. For instance, examine how the repatriation of Afghans from Pakistan, who had left the country due to the war, influenced the rise in the popularity of cricket in Afghanistan.

CHP 5. L 1. CREATING



Learning Activity 21. Based on what you have learned and acquired so far, create an oral presentation supported by images on how Pashtuns spend their free time. Then, present your slides/posters to your classmates in English. Be sure to provide keywords and phrases in Pashto.



Learning Activity 22. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning to the Pashto proverb below. Write it down in the space provided.

پښتو متل

PASHTO PROVERB

بيکارو ته شيطان کار پیدا کوي.

Transliteration: bekāro tə šaytān kār pedā kawī.

Literal: The devil finds work for idlers.

Meaning: This Pashto proverb echoes a sentiment found in many cultures: that idleness or inactivity can lead to mischief or negative outcomes. The proverb suggests that when someone is idle or lacks purposeful engagement, they are more susceptible to negative influences, represented here by the "devil". Inactivity or lack of purpose can open the door for undesirable behaviors or actions. In Pashtun culture, as in many others, there's a value placed on hard work, commitment, and purposeful living. This proverb serves as a cautionary reminder of the potential pitfalls of not having a constructive focus or occupation in life. It encourages individuals to stay productive and engaged in positive endeavors, implying that doing so can act as a shield against negative influences or actions. The proverb might be invoked in situations where one is emphasizing the importance of diligence, the dangers of complacency, or the value of maintaining a productive routine.

CHP 5. L 1. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

Can-Do Statement		Achieved
1.	I can describe my free time activities using short and discrete sentences.	
2.	I can interview a classmate and ask them about their daily routine.	
3.	I can provide a few details about Afghan boys' and girls' typical free-time activities.	
4.	I can discuss the elements that may influence a Pashtun's social status.	
5.	I can read a simple Pashto text and retell its main ideas using discrete sentences.	
6.	I can say a Pashto proverb and explain its use and context.	

LESSON 2

دوهم درس

MY HOLIDAYS

زما د رخصتي ورځې

CHP 5. L 2. ESSENTIAL QUESTIONS

- What holidays do Afghans celebrate?
- What holidays and festivals are important parts of Pashtun culture?



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Look at the picture and discuss the following question with a partner:

- What story does the picture tell?

CHP 5. L 2. FOCUS OF THE LESSON

In this lesson, you will learn about cultural and religious holidays in Afghanistan and be able to explain how Afghans celebrate their holidays. The grammatical parts focus on the expressions of *like* and *need*, days of the week, cardinal numbers, and telling time.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 5. L 2. Lesson Learning Checklist).

CHP 5. L 2. INTRODUCTION

 **Learning Activity 1.** Listen to your teacher (or audio) when they read the following text. As you follow along with the text, think about the information that surprises you.

په افغانستان کې مهمې رخصتې

په افغانستان کې مهمې رخصتې نوې کال، د خپلواکۍ ورځ، رمضان، عید الفطر یا کوچنۍ اختر، عید الاضحی یا لوی اختر، میلاد نبي او عاشورا دي. نوې کال چې د نوروز په نوم هم یادېږي د وری یا د حمل په لومړۍ نیټه کې دی (مارچ ۲۱). وری د لمریز کال لومړۍ میاشت ده. په نوې کال کې خلک اکثراً نوې جامې اغوندي، میله ځایونو ته ځي او خپل وخت په لوبې او مستې گانې کې تېروي. د نوې کال سره د نوې تعلیمي کال هم پیل کېږي.



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Language and Culture Note 1.

New Year (نوی کال)

New Year (نوی کال) in Afghanistan begins on the first day of spring (پسرلی). It is also known as Nowruz (نوروز), which translates to "a new day" in Pashto. The arrival of the new year is celebrated with various festivities, including the exhibition of livestock and agricultural products throughout the country. New Year's Day is observed as a public holiday. People partake in the celebrations by donning new clothes (جامې), visiting family members (له کورنیو سره لیدنه) and friends (ملگري), and organizing picnics (مېلي). Additionally, during the new year, individuals also prepare a special dish called Haft Mewa in Pashto, which consists of seven types of dried fruits and nuts. These fruits are combined in a single serving, soaked overnight, and served on the day of the new year.



CHP 5. L 2. VOCABULARY PREPARATION



Learning Activity 2. Review the words and try to learn them. For the audio and more practice, use the vocabulary practice cards activity in the e-book.

English	Transliteration	پښتو	
important	mohem	مهم	۱
holiday	roxsatəy	رخصتي	۲
new year	nawe kāl	نوی کال	۳
independence day	dexpal wākəy wraj	د خپلواکي ورځ	۴
Eid ul Fitr [little eid]	kočnay axtar	کوچنی اختر	۵
big	loy	لوی	۶
month	myāšt	مياشت	۷
clothes	jāme/kāli	جامي / کالي	۸
to coincide	samun xwəral	سمون خورل	۹
solar year	lmariz kāl	لمريز کال	۱۰
academic year	ta'limi kāl	تعليمي کال	۱۱
to begin/start	payl kedal	پيل کېدل	۱۲
date	ne ɬə	نېټه	۱۳
season	fasal	فصل	۱۴
week	haftə/awnəy	هفته / اونۍ	۱۵



Learning Activity 3. Match the word with its corresponding picture

	هغه جامي اغوندي.
	نن د خپلواکي ورځ ده.
	تعليمي کال پيل کېږي.
	اوس د وري مېاشت ده.



Learning Activity 4: Listen to the passage at the beginning of the lesson (CHP 5. L 2. INTRODUCTION) and answer the following statements. Write **ص** for correct and **غ** for true statements.

Statement جمله	True صحيح / False غلط
Most of Afghanistan's important holidays are religious holidays.	ص
The academic year begins on the second day of the new year.	ص
Afghans use the traditional Iranian (and Afghan) solar calendar.	ص
Independence Day is a holiday in Afghanistan.	ص
People wear new clothes in the new year.	ص
The festival of عيد الاضحى يا لوى اختر comes before عيد الفطر يا کوچنى اختر.	ص
The word (عيد) refers to an Islamic festival.	ص

CHP 5. L 2. DIRECT INSTRUCTION

A. Expressing *likes* and *needs*

There are many ways to express likes and needs in Pashto. However, the following ways are more common:

- Using the verb *to be* with *is*, *like* (خوښ) , and *need* (پکار)?"

This structure is similar to the passive voice in English where instead of *I like/need the car*, we can say *the car is liked/needed by me*. Possessive pronouns are used instead of subject pronouns. See the examples.

I like the/a car.	موټر زما خوښ دی.
I need the/a car.	موټر زما پکار دی.

The expressions of *خوښ* and *پکار* change to *خوښه* and *پکاره* if the object is feminine. See the examples:

I like the/a notebook.	کتابچه زما خوښه ده.
I need this notebook.	دا کتابچه زما پکاره ده.

For negative statements, place *نه* in front of the *to be* verb. See the examples:

I don't like the/a notebook.	کتابچه زما خوښه نه ده.
I don't need the/a notebook.	کتابچه زما پکاره نه ده.

- To express *likes*

Another way to express *likes* is through using action verbs *to like* (خوښول) and *to be liked* (خوښېدل). The verbs are conjugated according to the rules we have already discussed.

The gender rules do not apply here because these forms use verbs, they do not agree in gender like the previous forms. See the examples:

I like the/a car.	زه موټر خوښوم.
I like the/a notebook.	زه کتابچه خوښوم.
I like the/a car.	موټر زما خوښېږي.
I like the/a notebook.	کتابچه زما خوښېږي.

For negative statements, place *نه* before the verb: زه موټر نه خوښوم

- **To Express Needs**

Another way to express *needs* is to use the verb (اړتيا/ضرورت لرم). In this case we use the preposition ته after the noun/object of the sentence. The gender rules do not apply here. See the examples:

I need the/a car.	زه موټر ته اړتيا لرم.
I need the/a notebook.	زه کتابچه ته اړتيا لرم.
I need the/a car.	زه موټر ته ضرورت لرم.
I need the/a notebook.	زه کتابچه ته ضرورت لرم.

For negative statements, place نه before the verb: زه موټر ته اړتيا/ضرورت نه لرم.

Note: the word ضرورت is a Dari word, but it is also used in Pashto.



Learning Activity 5. Now complete each sentence by selecting words from the box below. Each word is used once. Pay attention to the gender and appropriate verb and sentence structure.

۱	احمد بڼاپسته	»	«	
۲	افغانستان	»	«	خوښیږي.
۳	بڼاپسته د احمد	»	«	
۴	مونږ افغانستان	»	«	
۵	قلم د جمیلې	»	«	دی.
۶	زه د پښتو معلم	»	«	اړتیا لرم.

خوښوي	زمونږ	ته	خوښه ده	خوښوو	پکاره
-------	-------	----	---------	-------	-------

Key:

۱	۲	۳	۴	۵	۶
خوښوي	زمونږ	خوښه ده	خوښوو	پکاره	ته

Language and Culture Note 2.

Afghanistan Independence Day (د افغانستان د خپلواکي ورځ)

Afghanistan gained its independence (خپلواکي) from colonial powers when the British signed the Treaty of Rawalpindi, also known as the Anglo-Afghan Treaty, on August 8th, 1919 (زمری ۲۸ ۱۲۹۸). This treaty formally recognized Afghanistan's sovereignty and independence. Shah Amanullah Khan (شاه امان الله خان) declared Afghanistan's independence.

Independence Day in Afghanistan is commemorated with official speeches (ويناوې) and military parades (پوځي). It is a national holiday, and Afghans celebrate by exchanging congratulations (د مبارکي وېلو) and adorning their homes (کورونه) and streets (کوڅې) with the colors (رنگونه) of the Afghan national flag (د افغانستان ملي بیرغ).



Afghan Calendar (Solar Year)

افغان تقویم / جنتری
لمریز کال

Gregorian Months	Transliteration	Month مياشت		Season فصل
		Dari	Pashto	
March-April	waray	حمل	وری	پسرلی psrlaj
April-May	ġwayay	ثور	غویی	
May-June	ġbargolay	جوزا	غبرگلی	
June-July	čangāš	سرطان	چنگابن	دوبی dwbaj
July-August	zmaray	اسد	زمری	
August-September	wažay	سنبله	وړی	
September-October	talə	میزان	تله	منی mnaj
October-November	laṛam	عقرب	لرم	
November-December	lindəy	قوس	لیند	
December-January	margūmay	جدي	مر غومی	ژمی zmaj
January-February	salwāğə	دلو	سلواغه	
February-March	kab	حوت	کب	

Note: We have provided months' names in Pashto and Pashto because it is very common for Pashto speakers to use the months' names in Pashto when communicating in Pashto.



Learning Activity 6. Match the questions with appropriate answers:

ځواب	پوښتنه
وری	ښوونځي په کومه میاشت کې پیل کیږي؟
چنگاښ	د افغانستان د خپلواکۍ ورځ په کومه میاشت کې ده؟
ژمی	فبروري په کوم فصل کې دی.
درې	د منی فصل څو میاشتې لري؟
وری	د لمریز کال لومړۍ میاشت کومه ده؟
کب	د لمریز کال اخیستی میاشت کومه ده؟
پسرلی	نوی کال په کوم فصل کې ده؟

Language and Culture Note 3.

Ramadan (رمضان)

Ramadan (رمضان), known as (روژه) in Pashto, is a sacred month (مقدس میاشت) in Islamic culture. The first day of Ramadan is a public holiday. This month falls in the ninth month (میاشت) of the lunar/Islamic calendar (اسلامي تقویم). In Afghanistan, Ramadan occurs eleven days (یوولس ورځې) earlier each year, as Afghans follow the solar calendar. During Ramadan, practicing Muslims observe fasting throughout the day. Consumption of food (خواره), fruits (مېوې), liquids (مایعات), tobacco (تمباکو), and other substances is prohibited (منع دی) while fasting. At dusk (روژه ماتي), Muslims break their fast, preferably in congregations. Wealthy individuals provide meals to their less fortunate countrymen. Ramadan concludes with three days of celebrations known as (عید الفطر/کوچنی اختر).



B. Days of the Week د هفتي/اونی ورځي

In Pashto, the days of the week from Sunday-Thursday contain two words. The first word is numerical, and the second word is the suffix of šanb ښښه, which by itself means Saturday. The week begins on Saturday and ends on Friday jom'ə ځمعه. It is worth mentioning that the numerical parts are Dari numbers.

پنج panj	چهار čahār	سه sah	دو du	یک yak
five	four	three	two	one

Days	Transliteration	ورځي
Saturday	šanb ə	ښښه
Sunday	yak šanb ə	یکښښه
Monday	du šanb ə	دوښښه
Tuesday	sə šanb ə	سه ښښه
Wednesday	cahār šanb ə	چهار ښښه
Thursday	panj šanb ə	پنجښښه
Friday	jom ' ə	ځمعه

Language and Culture Note 4.

Afghanistan Time

Afghanistan time (د افغانستان وخت) is officially (په رسمي توګه) UTC+04:30, and it is officially called Afghanistan Time of AFT. Afghanistan does not observe daylight saving time but working hours (کاري ساعتونه) for governmental institutions (دولتي ادارې) changes during short days (لنډې ورځې) in winter, begin the working hour one hour later and finishing one hour later.



Learning Activity 7. Complete the following weekly schedule for writing at least one major activity for each day of the week (Saturday- Friday).

Activities فعالیتونه	Days of the Week د اونۍ ورځې

Language and Culture Note 5.

Eid al-Fitr

Eid al-Fitr (عيد الفطر) or (کوچنی اختر) marks the end of Ramadan (رمضان) when Muslims pray (لمونځ کول) collectively in mosques and listen to sermons (خطبه). Then, they meet family, relatives, and friends. Eid al-Fitr is a three-day public holiday (عمومي رخصتي) in Afghanistan. This event is based on the lunar calendar (قمری تقویم) meaning that each year it occurs 10 days earlier compared to the year before.



C. Cardinal Numbers اصلي شميرې

• Numbers 0-20 شميرې ۰-۲۰

Pashto numbers must be memorized. However, there are some common factors between most single-digit numbers (1-9) and two-digit numbers (11-19). For example, the beginning of the number *eleven* (يوولس) is taken from the number *one* (يو). Also, these numbers end with (لس/ten).

				0	۰	<i>sefar</i>	صفر
11	<i>yawolas</i>	۱۱	يوولس	1	۱	<i>yaw</i>	يو
12	<i>dolas</i>	۱۲	دولس	2	۲	<i>dw ə</i>	دوه
13	<i>dyārlas</i>	۱۳	ديارلس	3	۳	<i>dre</i>	درې
14	<i>cwārlas</i>	۱۴	څوارلس	4	۴	<i>calor</i>	څلور
15	<i>penjəlas</i>	۱۵	پنځلس	5	۵	<i>pen jə</i>	پنځه
16	<i>špāras</i>	۱۶	شپاړلس	6	۶	<i>špaž</i>	شپږ
17	<i>awlas</i>	۱۷	اولس	7	۷	<i>awə</i>	اوه
18	<i>atəlas</i>	۱۸	اتلس	8	۸	<i>atə</i>	اته
19	<i>nulas</i>	۱۹	نولس	9	۹	<i>nahə</i>	نهه
20	<i>šal</i>	۲۰	شل	10	۱۰	<i>las</i>	لس

Note: Only the number 1 (يو) changes based on the gender of the noun/object it identifies. For instance, يو becomes يوه when we use it for feminine names such as *a/one daughter* (يوه لور).



Learning Activity 8. Write the sum of the numbers in letters. See the example.

نځه	$8 + 1 = ?$
	$10 + 10 = ?$
	$4 + 0 = ?$
	$6 + 5 = ?$
	$9 + 7 = ?$
	$3 + 11 = ?$
	$3 + 2 = ?$
	$3 + 3 = ?$

Language and Culture Note 6.

عيد الأضحى (Eid al-Qurban or Eid al-Ada)

This Islamic festival is a three-day holiday in Afghanistan. The event commemorates the willingness of Prophet Abraham (حضرت ابراهيم) to sacrifice (قرباني کول) his son Ishmael (اسماعيل) at the command of Allah. Eid al-Qurban is one of the significant Islamic events during which Muslims who have the financial means slaughter (ذبح کول) an animal (such as a cow (غوا), sheep (پسه), goat (وزه), or camel (اوبښ)), following the example of Prophet Ibrahim. They then distribute its meat to their neighbors and those in need (بې وزله خلک) while also keeping a portion for themselves.

Hajj, the Muslim pilgrimage (حج), takes place during Eid al-Qurban. Muslims from across the Islamic world visit Mecca (مکه) and Medina (مدینه) to perform the pilgrimage. Performing Hajj is an obligation, but it is only required for financially capable Muslims who can bear the expenses.



• Numbers 21-99 شمیرې ۹۹-۲۱

As in English, the numbers from 21 to 99 in Pashto are formed by combining the units (ones) and tens. However, the reading order is the reverse of English. In Pashto, the unit comes first, followed by the tens (e.g., “one and twenty” instead of “twenty-one”). Additionally, for numbers 21 to 29, the word شل (*shal*, meaning 20) is used instead of ویشټ (*wisht*).

Pay attention to some common patterns between the ones (3–9) and the tens (30–90). In many cases, the first letter(s) of both the unit and the corresponding ten are similar—for example, درې (*dré*) and دېرش (*dērsh*), or څلور (*tsalor*) and څلوېښت (*tsalwēxt*).

		Tens		Ones
			1	يو
20	wišt	ویشټ	2	دوه
30	derš	دېرش	3	درې
40	calwešt	څلوېښت	4	څلور
50	pañjos	پنځوس	5	پنځه
60	špetə	شپېته	6	شپږ
70	awyā	اويا	7	اوه
80	atyā	اتيا	8	اته
90	nawi	نوي	9	نه

Let's see some examples:

شل	يوویشټ	نه ویشټ	دېرش	درې دېرش	څلوېښت	پنځه څلوېښت
۲۰	۲۱	۲۹	۳۰	۳۳	۴۰	۴۵
20	21	29	30	33	40	45
پنځوس	پنځه پنځوس	شپېته	څلور شپېته	اويا	اوه اويا	اتيا
۵۰	۵۵	۶۰	۶۴	۷۰	۷۷	۸۰
50	55	60	64	70	77	80
دوه اتيا	نوي	نه نوي				
۸۲	۹۰	۹۹				
۸	90	99				



Learning Activity 9. Match the numbers.

17	او ه لس
37	او ه دېرش
22	دو ه وېشت
45	پنځه څلوېښت
93	درې نوي
66	شپږ شپيته
8	اته
0	صفر
75	پنځه اويا
80	اتيا

Language and Culture Note 7.

Mawlid al-Nabi

Mawlid al-Nabi (ميلاد النبي) is the celebration of Prophet Mohammad's birthday. This day is observed as a public holiday throughout Afghanistan (په ټول افغانستان کې). Afghans commemorate this occasion by coming together in large gatherings to listen to songs and poetry composed in honor of the Prophet. Additionally, some families prepare food and distribute it to their neighbors (ګاونډيان) and those in need (ارمن خلک).

• Numbers 100-1,000,000 شمیري ۱۰۰-۱۰۰۰۰۰۰

For three-digit and larger numbers, it is crucial to know the singular and plural forms of the numbers. The plural form of *hundred* (سل) is (سوه). However, the plural forms of the other bigger numbers such as thousand, million, etc. are formed by adding the suffix/letter (ه) at the end.

Number	Transliteration	Plural	Transliteration	Singular
hundred	sawə	سوه	sal	سل
thousand	zarə	زره	zar	زر
hundred thousand	lakə	لکه	lak	لک
Million	melyunə	میلیونه	melyun	میلیون
billion	melyārdə	میلیارده	melyārd	میلیارد

The reading of big numbers is similar in English. However, the *reverse order* applies to the last two digits if they are between 21-99. See some examples below:

100	۱۰۰	sal/yawsal	سل / یو سل
101	۱۰۱	yaw sal yaw	یو سل یو
110	۱۱۰	yaw sal las	یو سل لس
120	۱۲۰	yaw sal šal	یو سل شل
121	۱۲۱	yaw sal yaw wišt	یو سل یو وېشت
199	۱۹۹	yaw sal nahə nawi	یو سل نه نوي
200	۲۰۰	dwə sawə	دوه سوه
211	۲۱۱	dwə sawə yaw walas	دوه سوه یوولس

1,000	۱,۰۰۰	zar/yaw zar	زر/ یو زر
1,001	۱,۰۰۱	Yaw zar yaw	یو زر یو
1,023	۱,۰۲۳	yaw zar dre wišt	یو زر درې وېشت
2,000	۲,۰۰۰	dwə zarə	دوه زره

100,000	۱۰۰,۰۰۰	lak/yaw lak	لک / یو لک
100,001	۱۰۰,۰۰۱	yaw lak yaw	یو لک یو
100,023	۱۰۰,۰۲۳	yaw lak dre wišt	یو لک درې وېشت
208,000	۲۰۸,۰۰۰	dwə lakə atə zarə	دوه لکه اته زره

1,000,000	۱,۰۰۰,۰۰۰	melyon/yaw melyon	میلیون / یو میلیون
1,000,001	۱,۰۰۰,۰۰۱	yaw melyon yaw	یو میلیون یو
1,000,023	۱,۰۰۰,۰۲۳	yaw melyon dre wišt	یو میلیون درې وېشت
2,000,080	۲,۰۰۰,۰۸۰	ywa meloyonə atyā	دوه میلیونه اتیا

1,000,000,000	۱,۰۰۰,۰۰۰,۰۰۰	melyārd	میلیارد
1,000,000,001	۱,۰۰۰,۰۰۰,۰۰۱	yaw mely ārd yaw	یو میلیارد یو
1,000,000,023	۱,۰۰۰,۰۰۰,۰۲۳	yaw mely ārd dre wišt	یو میلیارد درې وېشت
2,000,000,080	۲,۰۰۰,۰۰۰,۰۸۰	dwa melyārd atyā	دوه میلیارد اتیا

 **Learning Activity 10.** Listen to the audio and circle the correct number as soon as you hear it.

۵,۰۰۰	۳۳	۲۰۰,۰۰۰	۷۷۷	۲۷
۲۹۹	۱۱۷	۵۹	۹۱	۳۰۰,۰۰۰,۰۰۰

Language and Culture Note 8.

Ashura

Ashura (عاشورا) is another significant Islamic event that takes place on the 10th of Muharram (محرم), the first month of the Islamic lunar calendar. It commemorates the martyrdom (شهادت) of Hussain (حسین), the grandson of Prophet Mohammad, who tragically died during the Battle of Karbala (in present-day Iraq) in 680 AD.

Ashura is a day of mourning for Muslims, and it is recognized as a public holiday in Afghanistan. Afghans engage in mourning rituals to remember the martyrdom of Hussain. Some Shia (شیعه) men, in particular, demonstrate their grief by self-flagellation using their hands and chains, sometimes causing blood (وینه) to come forth from their face (مخ), chest (سینه), and shoulders (اوپه). Additionally, some Muslims choose to observe a fast on Ashura.



D. Telling Time in Pashto وخت

The following expressions are used to talk about time.

English	Transliteration	پښتو
hour/hours	sā 'at	ساعت
o'clock	bajə/baje	بجه/بجي
minute/minutes	daqiqā	دقیقه
second/seconds	sānyə	ثانیه
half	nim	نیم
sharp (exact)	purə	پوره
now	aws	اوس
less	kam	کم



Learning Activity 11. See the table below to know how time is expressed in Pashto.
 What time is it? ساعت څو بجي دي؟



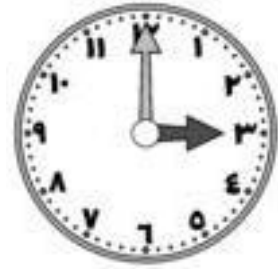
۴



۳



۲



۱

۱	ساعت درې بجي دي. (۳:۰۰)
۲	ساعت يوه بجه او پنځه لس دقيقې دي . (۱:۱۵)
۳	ساعت لس بجي او څلوېښت دقيقې دي. (۱۰:۴۰)
۴	ساعت شپږ بجي دي. (۶:۰۰)



Learning Activity 12. Read the following text and answer the T/F (ص/غ) questions below. Guess the meaning of words from the context. You can also use online Pashto dictionaries.

زما ورځني فعالیتونه

زه د سهار په څلور بجو او دېرشو دقیقو کښې له خویبه را پاسېږم او اودس کوم. په څلور بجو او پنځه څلویښو دقیقو کښې د سهار لمونځ کوم او بیا یو ساعت لپاره ورزش کوم. په نهو بجو کښې کار ته ځم او تر درېو بجو پورې په دفتر کښې پاتې کېږم. د جمعې په ورځ کار ته نه ځم خو په یوه بجه کښې جومات ته ځم او د جمعې لمانځ ترسره کوم.

Sentence جمله	True صحیح / False غلط
My working days are six-hour each.	ص
I work on Fridays before going to the mosque.	غ
I wake up every day at 4:30 AM.	ص
I exercise for two hours.	غ
I pray at 4:45 AM.	ص
I go to work at 9:00.	ص
I perform Friday prayer at home.	غ

CHP 5. L 2. UNDERSTANDING THE READING



Learning Activity 13. Review the following text and identify the part of speech by writing them under their appropriate category:

په افغانستان کښې مهمې رخصتۍ مذهبي رخصتۍ دي چې د قمرې تقویم له مخې لمانځل کېږي. نورې رخصتۍ لکه د خپلواکۍ ورځ او د نوي کال ورځ د لمرنې تقویم پر اساس لمانځل کېږي. په رخصتیو ورځو کښې افغانان معمولاً د خپلو ملګرو او کورنیو سره وخت تېروي.

Note: The text is based on the southern dialect.

Verb	Noun (Singular)	Noun (Plural)	Oblique Noun	Possessive Pronoun	Adjective



Learning Activity 14. Now re-read the text (CHP 5. L 2. UNDERSTANDING THE READING) and answer the questions in Pashto. You can use the information from the text or be creative and add new information.

Question	ځواب
How do people spend their holidays?	
Which holidays are based on the lunar/Islamic calendar?	
Which holidays are based on the solar calendar?	
Which holidays are considered important holidays in Afghanistan? List at least three.	
How do people celebrate their holidays?	



Learning Activity 15. Key Word Recognition

Re-read the text (CHP 5. L 2. UNDERSTANDING THE READING) and fill in the blanks with the Pashto word/phrase that best expresses the meaning of each of the following English words/phrases:

1. Celebrate _____
2. Important holidays _____
3. Religious holidays _____
4. Based on the solar calendar _____
5. Spend time with their families _____



Learning Activity 16. Main Idea

Provide the main idea of the text (CHP 5. L 2. UNDERSTANDING THE READING) in English.

CHP 5. L 2. APPLYING KNOWLEDGE



Learning Activity 17. Work with a partner/or alone and create appropriate questions in Pashto to interview a native Pashto speaker about their activities during holidays such as religious holidays, new year, weekend, etc. You can refer to the text on the previous page and search online resources for help.

	١
	٢
	٣
	٤
	٥



Learning Activity 18. Use the questions to interview 2-3 classmates. Write your findings in Pashto from the interviews below, using simple and short phrases and sentences.

CHP 5. L 2. ANALYZING

Comparing Cultural Perspectives



Learning Activity 19. In English, compare important holidays in Afghanistan and your community. What similarities and differences do you notice?

CHP 5. L 2. EVALUATING



Learning Activity 20. In English, describe what holidays and festivals are essential to Afghan culture and why.?

CHP 5. L 2. CREATING



Learning Activity 21. Look up holiday-themed commercials from Afghanistan on YouTube in Pashto, identify the elements that make them holiday-themed, and then create and film your own commercial marketing a product using similar approaches. Share your final product with your teacher for feedback.



Learning Activity 22. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning to the Pashto proverb below. Write it down in the space provided.

پښتو متل

PASHTO PROVERB

زور ملا او زړې تراویح

Transliteration: zor malā aw zārē tarāweh

Literal: Old Mula and old traweh prayer (the prayer performed during Ramadan)

Meaning: This Pashto proverb draws upon the image of an aged religious figure, the Mula, and the long-standing tradition of the tarāweh prayer during Ramadan. The underlying message conveys that just as the tarāweh prayer is an established and recurring practice during the holy month of Ramadan, certain habits, characteristics, or practices in older individuals, represented by the "old Mula", are deeply ingrained and recurrent.

In a broader sense, the proverb speaks to the persistence of old habits, traditions, or characteristics, especially as one ages. Just as the tarāweh prayer is consistently observed year after year during Ramadan, certain behaviors or patterns in people, especially when they've been held or practiced for a long time, are hard to change or modify. The saying might be invoked to suggest the unchanging nature of an individual's character, especially in their later years, or the steadfastness of traditions and practices that have been upheld for generations. It underscores the idea that deeply rooted habits or traditions are not easily altered or abandoned.

CHP 5. L 2. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

Can-Do Statement		Achieved
1.	I can identify important holidays in Afghanistan and briefly explain each one's significance using discrete sentences.	
2.	I can talk about my daily routine.	
3.	I can interview a classmate and ask questions about their typical activities.	
4.	I can present some facts about Afghanistan's independence.	
5.	I can read a simple Pashto text and retell its main ideas using discrete sentences.	
6.	I can say a Pashto proverb and explain its use and context.	

LESSON 3

دریم درس

PASHTUNWALI

ننواتي

NANAWATAI

(PROVIDING SANCTUARY AND SHELTER EVEN TO AN ENEMY)

CHP 5. L 3. ESSENTIAL QUESTIONS

- How does the Pashtunwali principle of *Nanawatai* guide the Pashtun way of life?



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Read the title and with a partner discuss your understanding of *Nanawatai* as another principle of Pashtunwali that Pashtuns may have. Write down some points on a piece of paper.

CHP 5. L 3. FOCUS OF THE LESSON

In this lesson, you will learn about the Pashtunwali principle of *Nanawatai* and how this code guides many Pashtuns' way of life.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 5. L 3. Lesson Learning Checklist).

CHP 5. L 3. INTRODUCTION

 **Learning Activity 1.** As you listen to the passage, follow along with the text, and pay attention to words and phrases the native speaker uses.

ننواتي

د ننواتي د قانون په اساس يو شخص (تېري کونکي) پس د دې نه چې په يو چا باندې تېري کوي او بيا له خپل خطا خطا څخه پېښمانه کېږي، د مظلوم (چا چې ور باندې چې تېري شوي دي) کور ته ځي او د هغه شخص يا د هغه د کورنۍ څخه بخښنه غواړي او تاوان نه ورکوي. د ننواتي د قانون په اساس پېښمانه هغه کس معاف کوي؛ کوم چې معافي غواړي او د نقصان تاوان ورکوي.

Language and Culture Note 1.

Nanawatay" (ننواتي)

The word "Nanawatay" (ننواتي) is derived from the word "Nanaotel" (ننوتل), which means "to go in." To some extent, the English word "compromise" may serve as an equivalent (معادل) for Nanawatay. Nanawatay is used when a perpetrator (مجرم) feels remorse (پېښماني) for their actions and chooses (پريکړه کوي) to enter the victim's house (کور) or Hujra (حجره), expressing (څرگندوي) their regret and seeking forgiveness (بخښنه). The granting of forgiveness depends (په ډيري مواردو کې) on the nature (ډول) of the offense. In many cases (د ښځو عزت), forgiveness is not granted when the disputes involve the honor of women.



CHP 5. L 3. VOCABULARY PREPARATION



Learning Activity 2. Review the words and try to learn them. For the audio and more practice, use the vocabulary practice cards activity in the e-book.

English	Transliteration	پښتو
based on	<i>pə asās</i>	۱ په اساس
person	<i>šaxs</i>	۲ شخص
culprit	<i>teray kawonkay</i>	۳ تېري کوونکي
after	<i>pas</i>	۴ پس
then	<i>byā</i>	۵ بيا
mistake	<i>xatā</i>	۶ خطا
remorse	<i>pašemān</i>	۷ پښيمان
victim	<i>mazlum</i>	۸ مظلوم
asks for forgiveness	<i>baxšanə ġwāri</i>	۹ بخښنه غواړي
damage/incurred cost	<i>tāwān/noqsān</i>	۱۰ تاوان/نقصان
to forgive	<i>ma'āfkawal</i>	۱۱ معاف کول
asks for forgiveness	<i>ma' āfi ġwāri</i>	۱۲ معافي غواړي



Learning Activity 3. Match the words and phrases to their Pashto equivalents.

after the mistake	د خطا نه پس
the victim's family	د مظلوم کورنۍ
Pashtuns	پښتانه
I regret.	زه پښیمان یم
He is a culprit.	هغه تېري کوونکی دی
I forgive the victim.	زه مظلوم بخښم
He is asking for forgiveness.	دی معافي غواړي
My loss is a lot.	زما تاوان ډېر دی
Then, he goes home.	بیا کور ته ځي
after school	پس له ښوونځي نه



Learning Activity 4. Draw from the reading (CHP 5. L 3. INTRODUCTION) and Language and Culture Notes complete the following T/F statements. Write **ص** for true and **غ** for each false statement (جمله):

Sentence جمله		True صحيح / False غلط
1.	The <i>Nanawatai</i> code of honor requires Pashtuns to always forgive the wrongdoer.	ص
2.	<i>Nanawatai</i> may not be extended to offenders who disgrace a woman.	ص
3.	<i>Nanawatai</i> may require an offender to compensate for the loss of the victim.	ص
4.	<i>Nanawatai</i> can be extended even to enemies.	ص
5.	Using <i>Nanawatai</i> shows that offenders are remorseful of their actions.	ص
6.	Accepting/granting <i>Nanawatai</i> is the right of the victims or their families.	ص
7.	<i>Nanawatai</i> has an Islamic root.	ص
8.	<i>Nanawatai</i> derives from the verb <i>to go in</i> .	ص
9.	<i>Nanawatai</i> requires the victim to find the culprit and ask for compensation.	ص
10.	<i>Nanawatai</i> is only for Muslims.	غ

CHP 5. L 3. DIRECT INSTRUCTION

A. The Importance Of *Nanawatai*

Nanawatai is akin to offering asylum to fugitives (تښتېدلي/پناهجو) and serves as an alternative method for resolving longstanding disputes (اوږده شخړې) and even blood feuds (دوینې شخړې). *Nanawatai* encourages (هڅول) the victim or their family to forgive (بخښل) the perpetrator(s), fostering reconciliation (پخلاينه) and the restoration (بيا پيل کول) of a peaceful existence (سوله ايز ژوندکول).



Nanawatai applies to all Pashtuns, regardless of their specific tribe (قبيله) or geographical location. However, the approach to *Nanawatai* may vary based on local (ځايي) customs and tribal traditions (قومي دودونه او دودونه). For example (مثلا), in certain regions (ځينې سيمې), it used to be customary for the offender to present themselves before the victim or their representatives with



grass in their mouth (خوله) and a rope around their neck (غارِه) as a gesture of extreme humility (عاجزي). However, this practice no longer exists. In other instances, once *Nanawatai* is accepted and forgiveness is granted, the offender or their family may sacrifice (ډېج) a buffalo (ريږه), cow (غوا), or lamb (پسه), followed by a feast (مېلمستيا) involving all parties involved to mark the end of hostilities (دښمني).

In line with cultural traditions, women associated with the wrongdoer may visit the victim or the victim's family and request forgiveness on behalf of the perpetrator. Many women also travel to the affected families while holding a Qur'an above their heads, a gesture that often increases their chances of obtaining forgiveness. In Pashtun households, it is often challenging to refuse a female guest, especially when she carries a revered religious text.

Another opportune moment to seek forgiveness for the offender is by participating in the funeral procession of the victim's family or tribe, expressing a sincere desire for *Nanawatai*. The solemn atmosphere of the funeral rites can evoke feelings of compassion within the victim's family, linking earthly forgiveness to the hope for forgiveness in the afterlife.

B. *Pana* پناه

Pashtuns offer asylum to anyone who seeks refuge in their homes, even to enemies, irrespective of their caste, status, or past relationships. The person seeking asylum will be provided protection and sustenance as long as they remain under the roof of the Pashtun. The individual seeking asylum is regarded as a guest by the Pashtun, and a Pashtun man would willingly put his life at risk to safeguard his "guest."



The story "Lone Survivor" effectively illustrates the essence of *Nanawatai*. Mohammad Gulab and his fellow villagers demonstrated incredible courage and compassion by rescuing and providing protection to a wounded Navy SEAL during the United States military intervention in Afghanistan (2001-2021). Marcus Luttrell, one of the surviving members of a Navy SEAL unit in Kunar province, was saved by these villagers. Their actions were driven by their deep-rooted commitment to the Pashtun tradition known as Pashtunwali, which dictates that Pashtuns are obligated to assist and safeguard anyone in need, regardless of whether they are friend or foe. Gulab emphasizes that their decision to rescue and shelter Marcus was solely motivated by their cultural obligation, devoid of any desire for personal gain or privileges.

CHP 5. L 3. CRITICAL THINKING



Learning Activity 5. Work with a partner and speculate on the importance of the Pashtunwali code of *Nanawatai*? Write your response in English below. Search online sources and use critical thinking to discuss this topic.

CHP 5. L 3. APPLYING KNOWLEDGE



Learning Activity 6. Work with a partner and google recent crimes in Afghanistan in English and then select one or two and analyze whether or not *Nanawatai* could have been or was enacted, and why or why not?

CHP 5. L 3. ANALYZING

-  **Learning Activity 7.** Work with a partner or alone and contrast the principle of *Nanawatai* in the Pashtun culture to a similar practice in the United States. You can record your findings in English in the space below.

CHP 5. L 3. EVALUATING

-  **Learning Activity 8.** Work with a partner and choose at least three possible consequences if the honor of a woman is involved. How those disputes might be resolved. Do you think *Nanawatai* could be applied and why and why not? Write your findings in English.

CHP 5. L 3. CREATING

-  **Learning Activity 9.** Work with a partner. Create a presentation (in English) for a non-Afghan audience. Explain the Pashtunwali code of *Nanawatai* and explain how Pashtuns resolved their animosity.



Learning Activity 10. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning to the Pashto proverb below. Write it down in the space provided.

پښتو متل/اصطلاح

PASHTO PROVERB

د مشرانو خبره د کاني کرښه ده.

Transliteration: *de mašrāno xabarə de kāni karṣə də.*

Literal: The word of the elders is a line of stone.

Meaning: This Pashto proverb emphasizes the immense respect and reverence given to the wisdom and advice of elders in Pashtun society. Drawing a parallel between the permanence of a line carved in stone and the words of elders, the saying conveys that the advice or decisions of the elderly are not to be taken lightly or easily altered. They hold weight, are enduring, and are considered deeply rooted in experience and understanding.

In many cultures, including the Pashtun culture, elders are seen as repositories of knowledge, having lived through various experiences, challenges, and historical events. Their words and advice are often seen as a guiding light for the younger generation, something to be adhered to and respected. The proverb might be invoked in situations where there's a need to stress the importance of adhering to the guidance of seniors or to emphasize the unwavering and steadfast nature of decisions made by the elders. It serves as a reminder of the enduring value of the wisdom of those who have lived longer and seen more of life's complexities.

CHP 5. L 3. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

Can-Do Statement		Achieved
1.	I can explain the importance of the <i>Nanawatai</i> code of honor in Pashtun culture.	
2.	I can identify some relevant words and phrases related to <i>Nanawatai</i> .	
3.	I can explain how <i>Nanawatai</i> may be implemented.	
4.	I can read a short text about <i>Nanawatai</i> and retell its main idea.	
5.	I can compare <i>Nanawatai</i> with similar proceedings in my native culture.	
6.	I can recite a Pashto proverb and explain its meaning.	

CHP 5. PULLING IT ALL TOGETHER

In this section, learners provide evidence to demonstrate they have mastered the learning objectives of the chapter:

- Display emerging ability to identify the general topic and some basic information in both very familiar and everyday contexts about the Pashtun *daily routine* by recognizing practiced or memorized words, phrases, and simple sentences in texts that are spoken or written.
- Display emerging ability to communicate in spontaneous spoken, written, or signed conversations on both very familiar and everyday topics, specifically the Pashtun *daily routine*, using a variety of practiced or memorized words, phrases, simple sentences, and questions
- Display emerging ability to present information on both very familiar and everyday topics, specifically the Pashtun *daily routine*, using a variety of practiced or memorized words, phrases, and simple sentences through spoken or written language.
- Display emerging ability to identify products and practices, specifically as related to the Pashtun *daily routine*, to help understand perspectives.
- Display emerging ability to interact at a survival level, specifically when dealing with the Pashtun *daily routine*, in some familiar everyday contexts.
- Demonstrate knowledge about the Pashtunwali code of *Nanawatai*.



Learning Activity 11. Interview a classmate and ask them culturally appropriate questions about their activities during major holidays.

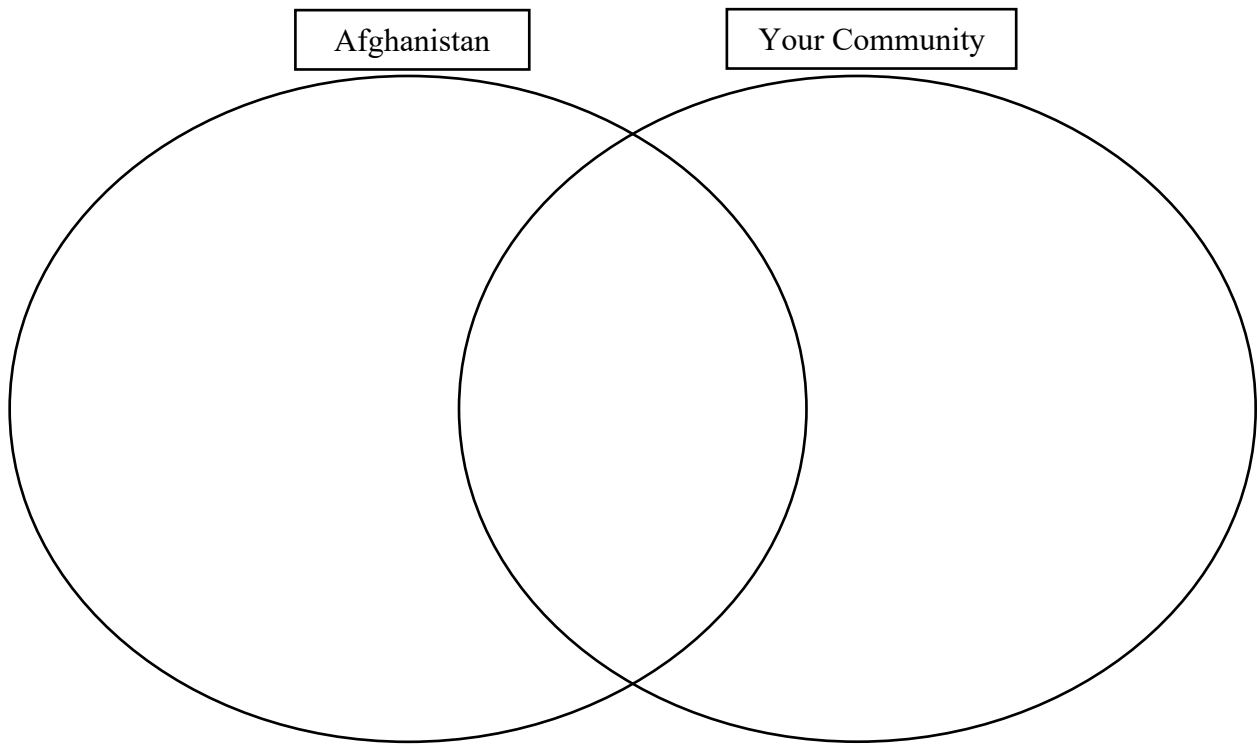


Learning Activity 12. Provide your findings from the interview below. Be sure to write complete sentences Follow the example:

Example مثال	مونڊر په کوچنی اختر کې د نیکه کورته څو او اختر مبارکي کوو.
۱	
۲	
۳	
۴	
۵	
۶	
۷	
۸	
۹	
۱۰	



Learning Activity 13. Use the following Venn diagram to compare cultural practices related to free time activities during major holidays in Afghanistan to your community.



Learning Activity 14. Define the Pashtunwali code of *Nanawatai* (ننواتي) And explain its significance based on Pashtun culture.

CHP 5. VOCABULARY

English	Transliteration	پښتو
academic year	ta'limi kāl	تعلیمي کال
after	<i>pas</i>	پس
asks for forgiveness	<i>baxṣanə ǧwāri</i>	بخښنه غواړي
asks for forgiveness	ma'āfi ǧwāri	معافي غواړي
based on	pə asās	په اساس
big	loy	لوی
chatting	baṇḍār kawal	بندار کول
chatting	gap ṣap lagawal	گپ ښپ لگول
clothes	jāme/kāli	جامي / کالي
culprit	<i>teray kawonkay</i>	تبرې کوونکې
damage/incurred cost	tāwān/noqsān	تاوان/نقصان
date	ne ɬə	نېټه
Eid ul Fitr [little eid)	kočnay axtar	کوچنی اختر
for example,	mesāl/de belge pə togə	مثال/ د بېلگې په توګه
goes/go [he/she/they]	ǧi	ځي
holiday	roxsatəy	رخصتی
important	mohem	مهم
Independence Day	de xpal wākəy wraj	د خپلواکي ورځ
mistake	<i>xatā</i>	خطا
month	myāšt	مياشت
new year	nawe kāl	نوی کال
now/currently	aos mahāl	اوس مهال
person	šaxs	شخص
picnic area	melaǧāy	میله ځای
playing music	moseqi ǧaḏawal	موسیقې غږول
poem	še' r	شعر
remorse	pašemān	پښیمان
season	fasal	فصل
solar year	lmariz kāl	لمريز کال

southern	soyal	سویل
teens	tanki jwānān	تتکي خوانان
then	byā	بیا
to begin/start	payl kedal	پیل کډل
to coincide	samun xwaral	سمون خورل
to forgive	ma'āfkawal	معاف کول
to pass	terawal	تېرول
to tell(s) jokes [he/she/they]	toke wāyi	توکی ټوایي
various	belābelo	بیلابیلو
victim	mazlum	مظلوم
week	haftə/awnəy	هفته / اونۍ
wrestling	geḡzaestal/pahlawānəy	غېر ایستل/ پهلوانۍ

CHAPTER SIX

شپږم څپرکی

VISITING THE CITY AND SHOPPING

د ښار لیدنه او سودا اخیستل



LEARNING OBJECTIVES

I. NCSSFL-ACTFL CAN-DO STATEMENTS PROFICIENCY BENCHMARKS (From: ACTFL Website: NCSSFL-ACTFL CAN-DO STATEMENTS: PERFORMANCE INDICATORS FOR LANGUAGE LEARNERS 2017)

NOVICE PROFICIENCY BENCHMARK

A. Interpretive Mode: I can identify the general topic and some basic information in both very familiar and everyday contexts by recognizing practiced or memorized words, phrases, and simple sentences in texts that are spoken or written.

Chapter Objectives

- Identify the general topic and some basic information in both very familiar and everyday contexts about *visiting the city and shopping* in Afghanistan by recognizing practiced or memorized words, phrases, and simple sentences in texts that are spoken and written.

B. Interpersonal Mode: I can communicate in spontaneous spoken, written, or signed conversations on both very familiar and everyday topics, using a variety of practiced or memorized words, phrases, simple sentences, and questions.

Chapter Objectives

- Communicate in spontaneous spoken, written, or signed conversations on both very familiar and everyday topics, specifically *visiting the city and shopping* in Afghanistan using a variety of practiced or memorized words, phrases, simple sentences, and questions.

C. Presentational: I can present information on both very familiar and everyday topics using a variety of practiced or memorized words, phrases, and simple sentences through spoken and written language.

Chapter Objectives

- Present information on both very familiar and everyday topics, specifically *visiting the city and shopping* in Afghanistan, using a variety of practiced or memorized words, phrases, and simple sentences through spoken, written, or signed language.

D. Intercultural:

- **Investigate:** In my own and other cultures, **I can** identify products and practices to help me understand perspectives.
- **Interact:** **I can** interact at a survival level in some familiar everyday contexts.

Chapter Objectives

- Identify products and practices, specifically related to *visiting the city and shopping* in Afghanistan to help me understand perspectives.
- Interact at a survival level, specifically when dealing *visiting the city and shopping* in Afghanistan, in some familiar everyday contexts.
- Demonstrate knowledge about the Pashtunwali code *Nang* and *Ghairat*.

LESSON 1

لومړۍ درس

FOOD AND HOSPITALITY

خواره او مېلمه پالنه

CHP 6. L 1. ESSENTIAL QUESTIONS

- What are staple foods of Afghans, and how do culture and religion influence Pashtun's diet?
- What are some shopping practices, and how does local culture influence shopping?



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Look at the picture and discuss the following questions with a partner:

- Does the picture tell you anything?
- What are some practices related to food and eating in your native culture?

CHP 6. L 1. FOCUS OF THE LESSON

In this lesson, you will learn to ask and answer questions about food and describe Afghan cuisines. You will also learn about how people in Afghanistan get around and use/practice the common phrases used on public transportation in Pashto-speaking communities.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 6. L 1. Lesson Learning Checklist).

CHP 6. L 1. INTRODUCTION

 **Learning Activity 1.** Listen to your teacher (or audio) when they read the following text. As you follow along with the text, think about the information that surprises you.

خواره او مېلمه پالنه

مېلمه پالنه د پښتنو د ورځني کلتور يوه مهمه برخه ده. پښتانه په مېلمه پالني کې نړۍ وال شهرت لري. هغوی خپله مېلمه پالنه معمولا د خوارو په برابرلو سره ښکاره کوي. خواره د افغانانو په هر ډول معاملاتو کې شتون لري، نرينه او ښځينه ته پکار دي چې دودۍ پخلول زده کړي.



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Language and Culture Note 1.

Diet in Islam

Muslims have an obligation to adhere to the consumption of halal (permissible) food, ensuring that they abstain from haram (non-permissible) food and drink, including alcohol, pork and its derivatives, and animals that have been slaughtered incorrectly or by non-Muslims. However, the extent of adherence to halal and haram food practices varies among Afghan Muslims, with some strictly following these guidelines while others adopt a more relaxed approach.

CHP 6. L 1. VOCABULARY PREPARATION



Learning Activity 2. Review the words and try to learn them. For the audio and more practice, use the vocabulary practice cards activity in the e-book.

English	Transliteration	پښتو	
food	xwārə	خواره	۱
culture	kaltur	کلتور	۲
part/section	barxə	برخه	۳
hospitality	melmə pālanə	مېلمه پالنه	۴
worldwide	naṛəy wāl	نړۍ وال	۵
exists	štun lari	شتون لري	۶
[it] is famous	šohrat lari	شهرت لري	۷
to provide/prepare	barābarawal	برابرول	۸
to show/demonstrate	škārə kawal	ښکاره کول	۹
transaction/transactions	ma'āmelə/ma'āmelāt	معامله / معاملات	۱۰
food/bread	ḍoḍəy	دوډۍ	۱۱
to cook	ḍoḍəy paxawal	دوډۍ پخول	۱۲



Learning Activity 3. Match the word with its corresponding picture.

	دودی پخول
	خواره
	مېلمه پالنه
 This Photo by Unknown Author is licensed under CC BY-SA-NC	برابرول
	دودی/وچه دودی

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Language and Culture Note 2.

Afghan Hospitality and the Significance of Warm Tea for Guests

When someone pays a visit to an Afghan family around mealtime, it is customary for them to be invited to partake in the food. It is considered impolite for guests to leave without enjoying a meal, as most Afghans feel a sense of disappointment in such situations.

Afghans hold the belief that a guest is regarded as a dear friend of God/Allah, deserving of utmost hospitality. If the visit occurs outside of meal hours, guests are typically offered hot tea, along with sweets, cookies, fruits, and other refreshments. In Afghan culture, hot tea is the preferred choice, while cold tea is not as appreciated. Offering a guest cold tea is considered a sign of disrespect.



Learning Activity 4: Listen to the passage at the beginning of the lesson (CHP 6. L 1. INTRODUCTION) and answer the following T/F questions. Write غ for false and ص for true statements.

Statement جمله	True صحيح / False غلط
Hospitality is an integral part of the Pashtun culture.	ص
Pashtun's hospitality is famous worldwide.	ص
Pashtuns demonstrate their hospitality by feeding their guests.	ص
Every Pashtun is expected to know how to cook.	ص
Pashtuns usually do not include food when they do business.	غ
The more the food, the highest is the level of hospitality.	ص
معاملات refers to business transactions.	ص

CHP 6. L 1. DIRECT INSTRUCTION

A. Food Related Vocabulary

			
بنسوروا	منتو	آشک	وریجی / پلو / قابلي
			
د غوبني قورمه	کباب	براني بانجان	بولاني

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Learning Activity 5. Listen to the description of each dish on a restaurant menu and follow along with the text. Write down the words you do not know.

	قابلي د وريجو، گازرو او ممیزو یا کشمش څخه جوړیږي. دا ډوډۍ ډېره خوندوره ده.	قابلي
	آشک د گندني او د اوړو څخه جوړیږي. په آشک کې غوبنه نشته.	آشک
	منتو د غوبني (کوفته) او اوړو څخه جوړیږي.	منتو
	بولاني د ترکاري لکه کچالو، گندنه، کدو څخه تیاریږي. دا خواړه د پیزه په شان دي.	بولاني
	براني بانجان د بانجان څخه جوړیږي. د خوند لپاره، پکې مستي اچول کېږي.	براني بانجان
	کباب معمولا د چرګ یا د پسه د غوبني څخه جوړیږي. افغانان کباب ډېر خوښوي.	کباب

Language and Culture Note 3.

Eating Practices

Most Afghan individuals have a preference for communal dining, where they gather together, sitting on the floor around a tablecloth (دسترخوان). In some instances, two or three people may even share a single platter. Eating with the right hand is customary, following the Sunnah (سنت) - the traditions and practices of Prophet Mohammad (PBUH). Muslims are obliged to adhere to the Sunnah. Before beginning the meal, it is common to say "bismillah" (بسم الله), meaning "in the name of Allah." Once everyone has finished eating, it is customary for them to offer prayers and express gratitude to God.



Learning Activity 6. Scenario: You are going out with a group of friends who have various dietary requirements, including lactose intolerance, vegetarianism, legume allergies, aversion to spicy food, preference for red meat, and dislike for dairy products. Your task is to suggest suitable dishes for each individual.

Review the ingredients of each dish and identify at least one option that accommodates everyone's needs. You can also provide recommendations for modifications to make the dish suitable for everyone. Use online resources for assistance. Write the name of the dish in the right column and the recommended changes in the second column.

Recommendations	Dish



Learning Activity 7. Work with a partner and ask questions about each other's favorite Afghan food, fruit, vegetable, drink. Write your findings in Pashto.



Learning Activity 8. Game. Work with a partner. Take turns describing or naming the items listed below without using gestures or pointing. The other person will try to identify the item based on your description. The person with the most correct answers will win the game. Feel free to use an online dictionary if needed. Finally, write the name of each item in Pashto underneath.

					
					د اوبو بوتل
					
					

Language and Culture Note 4.

Popular Foods

Afghans frequently incorporate rice into their meals, preparing it in various ways such as *pilaw* (پلو), *shula* (شوله), *qabali* (قابلي), and more. Bread is an essential component of every meal and is expected to be present at all times. Following a meal, it is common for most Afghans to enjoy hot green or black tea. Additionally, dishes combining meat (غوبنه) and vegetables, particularly potatoes (کچالو), are popular, referred to as *qurma*.

Tea is typically served with sugar and may be accompanied by sweets. However, it is customary to offer sweets alongside the tea and allow the guest to decide whether they would like to have them.



Learning Activity 9. Now check your answers in Learning Activity 6 with the following and listen to the pronunciation of each word:

					
شین چای	تور چای	کچالو	سبزی پالک	غوري	اوبه
					
هګی	د چرګ غوشه	هیند وانه	خنکی	انار	انګور
					
ګازري	کدو	شلغم	پیاز	مرچ	تور مرچ

Language and Culture Note 5.

Weighting Units

Traditionally, Afghans use the following weighting units:

1 xord خرد = .25 kg

1 ĉarak چارک = .25 Ser

1 sar سپر = 7 kg

1 xarwār خروار = 80 Ser

1 man من = 54 kg

In many villages, stones of varying sizes and weights are still commonly employed as units of measurement. In urban areas, people predominantly rely on metal weighing tools, while digital scales are also utilized in certain regions. The barter system remains prevalent in some rural areas, where transactions are conducted through the direct exchange of goods or services without the use of currency.

B. Simple Present Tense (Group III)

The verbs in this group are irregular verbs. Each one has a different stem that must be memorized. For example, the stem of the verb *to get/buy* is *اخل*. This is an irregular verb.

Example: زه یو موټر اخلم.



Learning Activity 10. Listen to the audio and pay attention to how the verb (*to get/buy*) is conjugated/used.

English	Example	Verbs - ending	Ending	Personal Pronouns
I buy fruit.	زه مېوه اخلم.	اخل - اخیستل	م	زه
We buy fruit.	مونږ مېوه اخلو.		و	مونږ
You (sl.) buy fruit.	ته مېوه اخلې.		ې-ي	ته
You (pl.) buy fruit.	تاسې مېوه اخلئ.		ئ	تاسې/تاسو
She/he/they buy (sl.) fruit.	دا مېوه اخلي.		ي	دا/دی/دوی/هغوی

To make a negative statement, place the word (نه) before (اخل). See the example:

I buy fruit.	زه مېوه اخلم.
I don't buy fruit.	زه مېوه نه اخلم.

The verbs in this group are:

English	Present Stem	Transliteration	Verb (Infinitive)
to wear	اغوند —	ağustal	اغوستل
to go	خ —	tlal	تلل
to come	راخ —	rātlal	راتلل
to want	غواړ —	ğuştal	غوښتل
to look/watch	گور —	katal	کتل
to run away/flee	تښتېږ —	taştedal	تښتېدل
to sit	کښين —	kšenastal	کښینستل
to see	وين —	lidal	لیدل
to know/understand	پېژن —	pežandal	پېژندل
to say	واى —	wayal	وايل
to study/read	لول —	lwastal	لوستل
to go up/climb	خپړ —	xatal	ختل
to walk	گرځ —	garjedal	گرځېدل

• امریه شکل / The Imperative Form

To use the verbs in the imperative form, add (و) at the beginning and (ئ/ى) at the end. For example, it is applicable for the action verbs in the command form.

Imperative Form	Present Stem	Verb (Infinitive)
واغوندئ / واغونده	اغوند —	اغوستل
ووينئ / ووينه	وين —	لیدل

However, this rule does not apply to the following verbs. Their imperative is formed by only adding (ه/ئ) at the end of the present stem. See below:

Imperative Form	Present Stem	Verb (Infinitive)
خه / خئ	خ -	تلل
راخه / راخئ	راخ -	راتلل
کښينه / کښئ	کښين -	کښيستل

The negative imperative sentence is formed by adding *ma* (مه) before the present stem. *Ma* (مه) is used instead of *Na* (نه) to make an affirmative imperative statement into a negative one. See the examples:

[you] go!	خه / خئ.
[you] don't go!	مه خه / مه خئ.

C. The Expression of Can & Want

- Can:** The expression of *can* is represented by the verb (توانېدل). The stem of the verb is (کولای ش). The word (چې) comes after *can* to refer to the action. The letter (و) is added before the main verb's present stem to help it function as a future tense stem, and then the verb is conjugated accordingly. However, there are some exceptions especially with regard to irregular verbs (Group IV). We will discuss those exceptions when we face them. See some examples below:

I can write a letter.	زه کولای شم چې خط ولیکم.
I can go to the Bazar.	زه کولای شم بازار ته ولاړ شم.
Can you write a letter?	چې خط ولیکئ آیا تاسو کولای شئ؟

In the negative statement (کولای) and (ش) replace their places and the word (نه) is added to (ش). See the example.

Negative Statement	Positive Statement
زه نه شم کولای چې خط ولیکم.	زه کولای شم چې خط ولیکم.

2. **Want:** The expression of *can* is represented by (غوښتل/غواړ), and the word (چې) comes after *want* to refer to the action. The letter (و) is added before the verb's present stem (making it verbs future stem), and then the verb is conjugated accordingly. However, there are some exceptions with regard to irregular verbs (Group IV). We will discuss those exceptions when we face them. See some examples below:

I want to eat.	زه غواړم چې ډوډۍ وخورم .
Do you want to eat?	آيا تاسو غواړئ چې ډوډۍ وخورئ؟

The negative statement is formed by adding (نه) before (غواړ) such as:

زه نه غواړم چې ډوډۍ وخورم.



Learning Activity 11. Now complete the following sentences with the correct form of the verbs:

- ۱ مونږ هره جمعه بازار ته « (to go) .»
- ۲ تاسو کله زمونږ کور ته « (to come) »
- ۳ مونږ په کار کې ښه فورم « (to wear) »
- ۴ آيا تاسو احمد « (to know) ؟ »
- ۵ تاسو په تلويزيون کېنې کوم پروگرامونه « (to watch) ؟ »

Key:

۵	۴	۳	۲	۱
گورئ	پېژنئ	اغوندو	راځئ	ځو



Learning Activity 12. Match the questions with their appropriate answers.

پوښتنه	ځواب
تاسو کوم ډول ډوډۍ غواړي؟	وريجي او د غوښې قورمه
تاسو څو بجي رستوران ته ځي؟	د ماسپين په ۵ بجو کې
آيا تاسو د اختر په ورځ کښې زمونږ کور ته راځئ؟	هو، ولې نه
تاسو خپل سودا د کوم ځای نه اخلي؟	د حلال مارکيټ څخه
آيا قابلي پلو ستاسو خوښيري؟	هو، ډېر
کولای شي چې له بازار څخه ترکاري واخلي؟	په/نه، زه نشم کولای.



Learning Activity 13. Work with a partner and create culturally appropriate questions for the following statements/answers.

پوښتنه	ځواب
	مونږ خپل مېلمانه ته پلو او غوښه پخوو.
	زما د خوښې خواړه منتو دی.
	مونږ د اختر په لومړۍ ورځ کې د خپل انا کور ته ځو.
	پښتانه د خواړو په برابرولو خپله مېلمه پالنه ښکاره کوي.

Language and Culture Note 6.

Traditional Transaction Methods and Bargaining Culture in Afghanistan

Transactions in Afghanistan primarily rely on cash, although cash checks, debit cards, and credit cards are also used in major cities. The "choub-khat" (چوب خط) system is an ancient tradition that is often employed in bakeries (نانوايي) for purchasing bread. This system resembles a credit arrangement, where individuals engage in transactions only if they have a mutual trust and familiarity. When buying bread, the customer brings a wooden stick to the bakery, and the baker marks the stick with a knife for each loaf sold. At the end of the month, the buyer counts the marks on the stick and settles the account with cash.

In many shopping scenarios, prices are not fixed, which makes bargaining a common practice in Afghanistan.

CHP 6. L 1. UNDERSTANDING THE READING



Learning Activity 14. Review the following text and identify the part of speech by writing them under their appropriate category.

Party

مېلمستيا

نن د کوچنۍ اختر شپه ده او موږ يو غټه/لويه مېلمستيا لرو. زموږ په کور کېنې تقريبا ۳۰ مېلمانې راځي. د خواړو لپاره قابلي پلو، آشک، د پسه کباب تبارو. د مېوې لپاره غواړو چې ۵ يا ۶ دانې هندوانې، ۱۰-۱۲ کيلو انگور او نورې مېوې واخلو. پلار مې بازار ته ځي او دا ټول مواد را اخلي.



Verb	Noun (Singular)	Noun (Plural)	Oblique Noun	Possessive Pronoun	Adjective
------	--------------------	------------------	-----------------	-----------------------	-----------

Language and Culture Note 7.

Shopping Practices

Shopping practices in Afghanistan differ from those in the United States. While customers in the United States typically select their groceries and fruits, in Afghanistan, customers state their desired items and quantities, and the seller/shopkeeper retrieves and bags the goods. However, this practice can sometimes allow for the possibility of deceptive practices, such as sellers hiding bad or rotten items in the bag to sell them. The same approach applies to purchasing meat, where butchers may include bones and fatty parts. It is advisable for customers to remain vigilant and attentive, always keeping an eye out for unwanted items and requesting their removal from the bag.



Learning Activity 15. Now re-read the text (Party) and complete the sentences in Pashto. You can use the information from the text or be creative and add new information. See the example:

English	پښتو
What is the main reason for the party?	
When will the guest arrive?	
How many people may participate?	
What type of fruits might be there?	
Who does the shopping?	



Learning Activity 16. Key Word Recognition

Re-read the text (above) and fill in the blanks with the Pashto word/phrase that best expresses the meaning of each of the following English words/phrases:

1. Big party _____
2. It is made of lamb _____
3. Grocery produce _____
4. It is a type of fruit _____
5. Rice and raisins included in the ingredients of this dish _____



Learning Activity 17. Main Idea

Provide the text's main idea in English and discuss some basic cultural practices that might be different from your native culture. Be sure to explain your rationales for some of the differences.

CHP 6. L 1. APPLYING KNOWLEDGE



Learning Activity 18. Consider a scenario where you are at a restaurant and want to order food. Work with a partner to create appropriate questions in Pashto about the type of food you want to order. You can refer to the text on the previous page and online resources for help.

	۱
	۲
	۳
	۴
	۵



Learning Activity 19. Role-Play: In a group of two, conduct a role-play scenario to order food in a restaurant, using your created questions in Learning Activity 18. One student plays a guest

(مېلمه) and another the role of the waiter/waitress (گارسون). Write the dialogue below, using simple and short phrases and sentences. Add more rows if needed.

	مېلمه:
	گارسون
	مېلمه
	گارسون
	مېلمه
	گارسون
	مېلمه

CHP 6. L 1. ANALYZING

Comparing Cultural Perspectives



Learning Activity 20. In English, compare Afghan/Pashtun's main dishes and shopping practices with those from the United States. What similarities and differences do you notice with Pashtun culture?

CHP 6. L 1. EVALUATING



Learning Activity 21. Review some online resources related to cultural practices about food and shopping in Afghanistan. In English, describe the factors that influence Pashtun cultural practices.

CHP 6. L 1. CREATING



Learning Activity 22. Based on what you have learned and acquired so far, create an oral presentation in English supported by images about Pashtun staple foods and explain how cultural norms guide practices regarding food and shopping. Be sure to provide keywords and phrases in Pashto.



Learning Activity 23. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning to the Pashto proverb below. Write it down in the space provided.

پښتو متل

PASHTO PROVERB

قصاب اشنا لتوي.

Transliteration: *qasāb ašnā laṭawī.*

Literal: The butcher is looking for acquaintances.

Meaning: The proverb "قصاب اشنا لتوي" paints a picture of deceit and the vulnerabilities of trust. Using the metaphor of a butcher, an individual who could potentially save the best cuts for friends or deceive strangers with inferior products, the saying emphasizes the notion that those with whom we are familiar or trust can sometimes be the very ones who exploit our trust for their gain. In essence, just because one is acquainted with or trusts someone doesn't mean they are immune from being taken advantage of by that person. This Pashto proverb serves as a cautionary reminder of the risks of blind trust and emphasizes the importance of vigilance, even in seemingly familiar or trustworthy contexts. It's a call for individuals to be discerning, to recognize that trust, when misplaced, can be a vulnerability, and that sometimes those who are closest to us or those we trust can be the very ones to deceive us.

CHP 6. L 1. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

Can-Do Statement		Achieved
1.	I can identify Afghan staple foods and briefly describe typical dishes.	
2.	I can interview a classmate and ask them about their favorite dish.	
3.	I can provide a few details about shopping practices in Afghanistan.	
4.	I can discuss the importance of food as one of the main elements of hospitality.	
5.	I can read a simple Pashto text and retell its main ideas using discrete sentences.	
6.	I can say a Pashto proverb and explain its use and context.	

LESSON 2

دویم درس

TRANSPORTATION

ترانسپورت

CHP 6. L 2. ESSENTIAL QUESTIONS

- What are the modes of transportation (i.e., land, water, air) in Afghanistan and how do Pashtun's use them?
- How are various modes of transportation similar and different compared to the United States?
- Who operates the vehicles in Pashtun communities in Afghanistan?



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Look at the pictures and discuss the following question with a partner:

- What story does each picture tell?

CHP 6. L 2. FOCUS OF THE LESSON

In this lesson, you will learn about the transportation system in Afghanistan. You can plan and arrange for your short and long-distance trips based on the common means of transportation in the country. The grammatical parts focus on the articles of *Raa*, *Der*, and *War* and ordinal numbers in the Pashto language.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 6. L 2. Lesson Learning Checklist).

CHP 6. L 2. INTRODUCTION



Learning Activity 1. Listen to your teacher (or audio) when they read the following text. As you follow along with the text, think about the information that surprises you.



ټرانسپورټ په افغانستان کې

په افغانستان کې عموماً خلک په سړکونو باندې سفر کوي. سړکونه خورا ډېر مهم دي ځکه چې افغانستان په وچه کې بند دی او مناسب سمندر یا د اورگارگادي ټرانسپورټ نلري. خلک معمولاً د ټرانسپورټ لپاره الوتکه، موټر، بس یا سرویس، بایسکل، "موټرسایکل، کراچي، ریکشه، گادي او له څارویو څخه کار اخلي.

Language and Culture Note 1.

Grand Trunk (GT) Road

The major international highway (نړیواله لویه لاره) connecting Afghanistan to South Asian (جنوبي اسیا) countries is known as the GT Road. This historic road, spanning 2,700 km (1,700 mi), is one of the oldest in South Asia and primarily consists of paved surfaces. It originates from Kabul, traverses through the renowned Khyber Pass (د خیبر لاره), and passes through cities such as Lahore (لاهور), Delhi (دېلي), Kolkata (کلکته), before reaching Bangladesh (بنگلہ دیش).

During the 1960s, additional major roads were constructed in Afghanistan. However, it is important to note that many roads, especially in smaller rural areas, remain unpaved (خامه), which poses significant transportation challenges, particularly during winter seasons.

CHP 6. L 2. VOCABULARY PREPARATION



Learning Activity 2. Review the words and try to learn them. For the audio and more practice, use the vocabulary practice cards activity in the e-book.

English	Transliteration	پښتو	
plane	alutakə	الوتکه	۱
road	sarak	سرک	۲
animal	haywān	حيوان	۳
It is landlocked.	pə wačə ke bnd day	په وچه کې بند دی	۴
ocean	samandar	سمندر	۵
train	aor gāḍay	اورگاډی	۶
bus	sarwes	سرویس	۷
bicycle	bāyskal	بایسکل	۸
motorcycle	moṭar sāykal	موټر سایکل	۹
cart	karāčəy	کراچی	۱۰
three-wheel car	rekšə	ریکشه	۱۱
cart (pulled by a horse)	gāḍəy	گاډی	۱۲
horse	ās	اس	۱۳
donkey	xar	خر	۱۴
mull	kačar	کچر	۱۵



Learning Activity 3. Match the word with its corresponding picture.

	دی په خره سپور دی.
	دا سرک دی.
	دوی په گادی کې دي.
	دا زما ټکسي ده.
	هغه د افغانستان الوتکه ده.
	دا ریکشه کوچنۍ ده.

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Language and Culture Note 2.

Public Transportation

In Afghanistan, the primary modes of public transportation in major cities like Kabul, Jalalabad, Mazar-e-Sharif, and Herat include buses known as Millie Bus (ملی بس), taxis, and rickshaws. Bicycles and motorcycles are also widely used. In rural areas, animal-powered carriers are common, with horses (اسونه) and donkeys (خړه) being utilized to transport people and goods. During the 1980s, electric buses (برقی بسونه) operated in Kabul, but the infrastructure was damaged due to the conflict in Afghanistan.

Presently, the transportation system lacks regulation, allowing individuals to use their personal vehicles for transporting people and goods. The absence of traffic infrastructure such as traffic lights (ترافیکي څراغونه) makes driving within cities challenging. Horns and aggressive behaviors are often used by drivers to assert their right of way, leading to competition on the roads. In the event of an accident, drivers typically resolve the issues among themselves without involving traffic police officers. Car insurance and seatbelt usage are not common practices.



Learning Activity 4: Listen to the passage at the beginning of the lesson (CHP 6. L 2. INTRODUCTION) and answer the following statements. Write **ص** for correct and **غ** for true statements.

Statement جمله	True صحيح / False غلط
In Afghanistan, people use ground transportation.	ص
Roads are very important because Afghanistan is a landlocked country.	ص
People in most of Afghanistan do not have access to trains.	ص
Afghans often use domesticated animals such as camels, donkeys, etc. for transportation.	ص
Afghanistan does not have access to the sea.	ص

CHP 6. L 2. DIRECT INSTRUCTION

In this section, we introduce the articles of *Raa* (را), *Der* (در), and *War* (ور). They are commonly used in communication, especially in spoken. These articles are followed by the post position *from* Na/tskha (نه/خه), *to* ta (ته), and *with* Sara (سه), and used at the beginning of a sentence or before a verb to express or request an action.

A. *Raa* را

Raa refers/focuses on first-person object pronoun (i.e., me and us) to make a request, express an idea, or ask a question.

Don't ask [from me] for my car.	رانه موټر مه غواړه. موټر رانه مه غواړه. را څخه موټر مه غواړه. موټر راڅخه مه غواړه.	from me/from us	رانه/ راڅخه
Give me your [own] car.	راته خپل موټر راکړه. خپل موټر راته راکړه.	to me/to us	راته
Do you go home with me?	راسره کورته ځي؟ کور راسره ځي؟	with me/with us	راسره

B. *Dar* در

Dar refers/focuses on second-person object pronoun (i.e., you) to make a request, express an idea, or ask a question.

I want [from you] my car [back].	درنه خپل موټر غواړم. خپل موټر درنه غواړم. درڅخه خپل موټر غواړم. خپل موټر درڅخه غواړم.	from you (sl.&pl.)	درنه/ درڅخه
I give my car to you.	درته خپل موټر درکوم. خپل موټر درته درکوم.	to you (sl.&pl.)	درته
I go home with you.	درسره کورته ځم. کور درسره ځم.	with you (sl.&pl.)	درسره

C. War وړ

War refers/focuses on the third person(s) (i.e., him, her, them) to make a request, express an idea, or ask a question.

I want my car from him/her/them.	ورنه خپل موټر غواړم. خپل موټر ورنه غواړم. ورڅخه خپل موټر غواړم. خپل موټر ورڅخه غواړم.	from him/her/they	ورنه/ ورڅخه
I give him/her/them my car.	ورته خپل موټر درکوم. خپل موټر ورته درکوم.	to him/her/they	ورته
I go home with him/her/them.	ورسره کورته ځم. کور ورسره ځم.	with him/her/they	ورسره

Language and Culture Note 3.

Gender Mobility Barriers

The transportation system in Afghanistan is not typically designed with women in mind, and women encounter various obstacles when utilizing public transportation. In comparison to men, women often face higher fares to access socially acceptable modes of transport and experience longer wait times for accommodating vehicles. They are also encouraged to utilize "women-only" transportation options. While there have been instances of women driving cars in major cities in the past, it is uncommon for women to assume the role of drivers for cars or other means of transportation.



Learning Activity 5. Now complete the following sentences with the correct form of the article.

۱ « ډوډۍ وخورئ. (with us) »

۲ « د هغې کور ته ځي؟ (with him) »

۳ « قرض مه غواړه. (from me) »

۴ « خپل کراچي درکوم. (to you) »

۵ « څه غواړي؟ (from me) »

Key

۵	۴	۳	۲	۱
رانه	درته	رانه	ورسره	راسره



Learning Activity 6. Match the Pashto statements with their equivalents in English.

Tell me.	راته ووايه
I want your bicycle.	بايسكل درنه غواړم
Who comes with me?	څوك راسره راځي
I can't help her.	ورسره مرسته نشم كولاى
Talk with me.	راسره خبرې وكړه
I go with him.	ورسره ځم

A. Ordinal Numbers in Pashto

These numbers tell the order of things, sets, events, etc. They are first, second, third, etc. They do not demonstrate quantity. They only show rank or position. Except “first,” in most cases, the letter *m* م is added to a cardinal number to change it to ordinal.

English	Transliteration	Ordinal	Cardinal
first	lomray	لومړى	يو
second	doham	دوهم	دوه
third	dreyam	درېم	درې
fourth	caloram	څلورم	څلور
fifth	penjam	پنځم	پنځه
sixth	špažam	شپږم	شپږ
seventh	aowam	اووم	اووه
eighth	atam	اتم	اته
ninth	naham	نهم	نه
tenth	lasam	لسم	لس
eleventh	yawalasam	يوولسم	يوولس
twelfth	dolasam	دولسم	دولس
thirteenth	dyārlasam	ديارلسم	ديارلس
fourteenth	cawārlasam	څورلسم	څورلس
fifteenth	penjallasam	پنځلسم	پنځه لس

sixteen	špārasam	شپارس	شپارس
seventieth	aowalasam	اووه لسم	اووه لس
eighteenth	atalasam	اتلسم	اته لس
nineteenth	nulasam	نولسم	نولس
twentieth	šalam	شلم	شل
twenty-first	yaw wištam	یوویشتم	یوویشت
once	yaw ĵal		یو ځل
twice	dwa ĵalə		دوه ځله

Language and Culture Note 4.

Afghanistan Ports of Entry

At present, Afghanistan does not have an operational railway network within its borders. However, there are existing railway connections between Iran and Afghanistan via Herat province, as well as between Turkmenistan and Mazar-e-Sharif province. As for the transportation of Afghan goods to other countries, it primarily occurs through air and land routes. Key land connections with neighboring countries are facilitated through the provinces of Herat (connecting with Iran and Turkmenistan), Balkh (connecting with Uzbekistan), and Kandahar and Nangarhar (connecting with Pakistan).



Learning Activity 7. Match the numbers.

9 th	نهم
30 th	دېرشم
1	یو
11	اوولس
24 th	څلوېښتم
5	پنځه
17 th	اوولسم
1 st	لومړی
5 th	پنځم
0	صفر



Learning Activity 8. Work with a partner and create questions for each statement/answer.

پوښتنه	ځواب
	هو، په کندهار کېنې دېر موټرونه دي.
	نه، زه بایسکل نه لرم.
	زه په څلورم شمېره بس خپل کار ته ځم.
	په کلي کېنې خلک د څاوریو څخه کار اخلي.
	هو، هغه موټرسایکل لري.

Language and Culture Note 5.

Salang Pass

The Salang Pass or Kotal-e-Salang, constructed by the Soviet Union in 1964, serves as the main route connecting northern Afghanistan to central and southern Afghanistan. Spanning 2.67 km (1.66 mi), the Salang Tunnel passes through the Hindu Kush mountains. The Salang mountains are characterized by snow covering the area for approximately three-quarters of the year. As a result, the tunnel frequently experiences closures caused by heavy snowfall and avalanches, leading to significant transportation difficulties for commuters.



CHP 6. L 2. UNDERSTANDING THE READING



Learning Activity 9. Review the following text and identify the part of speech by writing them under their appropriate category.

زما بایسکل

زه یو زور بایسکل لرم. زه هره ورځ ښوونځي ته د تگ لپاره خپل بایسکل کاروم. په افغانستان کې بایسکل چلول دېر خطرناک دی، ځکه چې پر سړک کې د بایسکل چلوونکو لپاره ځانگړې لاینونه نشته. بایسکل چلونکي باید ډیر محتاط وي.



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Verb	Noun (Singular)	Noun (Plural)	Oblique Noun	Possessive Adjective	Adjective



Learning Activity 10. Key Word Recognition

Re-read the text and fill in the blanks:

1. My bicycle is not new _____
2. Bicycle riding is not safe in Afghanistan, it is very _____
3. Assigned lane is _____ in Pashto.
4. Bicycle riders must be _____ in order to be safe.
5. I use my bicycle to go to: _____



Learning Activity 11. Now re-read the text (below) and answer the following questions in Pashto. You can use the information from the text or use online resources.

پوښتنه	ځواب
What is the main topic of the text?	
Why are roads not safe for bike riders?	
Does Afghanistan have clear rules for bike riders?	
Typically, for what purposes do people use bikes in Afghanistan?	
Are roads safe for bike riders and other pedestrians?	



Learning Activity 12. Main Idea

Provide the main idea of the text in English and discuss some relevant cultural practices.

CHP 6. L 2. APPLYING KNOWLEDGE



Learning Activity 13. Consider a scenario where you are planning a trip to rural areas of Afghanistan. Work with a partner to create appropriate questions in Pashto about the means of transportation required to reach your destination from Kabul International Airport. You can refer to the text on the previous page and online resources for help.

	۱
	۲
	۳
	۴
	۵



Learning Activity 14. Role-Play: In a group of two, conduct a role-play scenario at a travel agency, using your created questions Learning Activity 13. One student plays traveler (مسافر) and another the role of the travel agency employee (کارمند). Write the dialogue below, using simple and short phrases and sentences. Add more rows if needed.

	مسافر
	کارمند
	مسافر
	کارمند
	مسافر
	کارمند
	مسافر

CHP 6. L 2. ANALYZING

Comparing Cultural Perspectives



Learning Activity 15. In English, compare Afghan/Pashtun's main transportation practices to those in the United States. What similarities and differences do you notice with the Pashtun culture?

CHP 6. L 2. EVALUATING



Learning Activity 16. Review some online resources related to transportation cultural practices in Afghanistan. In English, describe some specific practices. For example, how gender segregation between males and females works on public transportation? Can women travel alone? Explain.

CHP 6. L 2. CREATING



Learning Activity 17. Based on what you have learned and acquired so far, create an oral presentation in English supported by images. Explain the factors that impact practices related to transportation in Afghanistan. Be sure to provide keywords and phrases in Pashto.



Learning Activity 18. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning to the Pashto proverb below. Write it down in the space provided.

پښتو متل

PASHTO PROVERB

سپور د پلي له حال نه څه خبر دی.

Transliteration: *spor de pali la hāl nā cə xabar day*

Literal: The rider doesn't know the state of a pedestrian

Meaning: The expression highlights the theme of understanding and empathy. Within its cultural context, the proverb emphasizes how individuals in different situations or positions might not fully comprehend or appreciate the challenges faced by those in other circumstances. Just as a rider on horseback might not understand the struggles of someone walking on foot, those in positions of relative comfort or advantage might not grasp the hardships of others. The saying serves as a reminder to be humble, empathetic, and not to make judgments about experiences or challenges we haven't faced ourselves.

CHP 6. L 2. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

Can-Do Statement		Achieved
1.	I can identify typical modes of transportation in Afghanistan.	
2.	I can interview a classmate and ask them about the modes of transportation they usually use.	
3.	I can compare cultural practices related to transportation in Afghanistan with the United States.	
4.	I can briefly discuss mobility barriers for women in Afghanistan.	
5.	I can read a simple Pashto text and retell its main ideas using discrete sentences.	
6.	I can say a Pashto proverb and explain its use and context.	

LESSON 3

دریم درس

PASHTUNWALI

ننگ او غیرت

NANG AND GHAI RAT

(HONOR)

CHP 6. L 3. ESSENTIAL QUESTIONS

- How does the Pashtunwali principle of *Nang* and *Ghairat* guide the Pashtun way of life?



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Read the title with a partner discuss your understanding of *Nang* and *Ghairat* as another principle of Pashtunwali that Pashtuns have. Write down some points on a piece of paper.

CHP 6. L 3. FOCUS OF THE LESSON

In this lesson, you will learn about the Pashtunwali principle of *Nang* and *Ghairat* (ننگ او غیرت) and how this code guides Pashtuns' way of life.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 6. L 3. Lesson Learning Checklist).

CHP 6. L 3. INTRODUCTION

 **Learning Activity 1.** As you listen to the passage, follow along with the text, and pay attention to words and phrases the native speaker uses.

ننگ او غیرت

یو پښتون هر وخت باید د یرغلګرو په وړاندې د خپلې ځمکې ، کورنۍ ، مېرمنو او کور او وطن څخه دفاع وکړي. د پښتونوالي د دغه قانون په اساس یو پښتون اړتیا لري چې زړورتیا وښيي. که هغه ننگ او غیرت ونه لري، هغه د پښتون په توګه نه حسابیږي.



Language and Culture Note 1.

Nang (ننگ) and *Ghairat* (غیرت)

Nang (ننگ) and *Ghairat* (غیرت) are principles within the Pashtunwali code that encompass concepts of honor and courage. These terms are often used interchangeably to convey notions of honor, chivalry, self-esteem, and passion. While *Nang* is commonly translated as honor, it embodies a deeper meaning, representing the responsibility to safeguard one's land (خُملکه), family (کورنی), women (بښځې), and home/country (کور/هیواد). Many Pashtuns are willing to make significant sacrifices in order to preserve and defend their honor. Individuals who disregard the value of *Nang* and *Ghairat* must face the consequences of Pashtun justice, which operates based on the unwritten laws of Pashtunwali.

While *Nang* is predominantly associated with men, *Ghairat* is a quality that both men and women must exhibit.



CHP 6. L 3. VOCABULARY PREPARATION



Learning Activity 2. Review the words and try to learn them. For the audio and more practice, use the vocabulary practice cards activity in the e-book.

English	Transliteration	پښتو
every time	har waxt	هر وخت ۱
invader	yarǧalgar	یرغلگر ۲
in front of	pə wṛānde	په وړاندې ۳
land	ǰmakə/xāwrə	ځمکه/خاوره ۴
woman/wife	merman	مېرمن ۵
homeland	watan/hewād	وطن/هېواد ۶
to defend	defā' kawal	دفاع کول ۷
based on	pə asās	په اساس ۸
courage	zaṛawartyā	زړورتيا ۹
as	pə togə	په توگه ۱۰
to be counted	hesābedal	حسابېدل ۱۱
to show/demonstrate	ṣodal	ښودل ۱۲



Learning Activity 3. Match the words and phrases to their Pashto equivalents.

based on the law	د قانون په اساس
to show courage	زړورتيا ښودل
She is courageous.	هغه غيړت لري.
land/ground	ځمکه
against invaders	د يرغلگرو په وړاندې
woman	مېرمن
A Pashtun is needed to	پښتون اړتيا لري چې
always	هر وخت/تل/هميشه
This is my land.	دا زما خاوره ده .
A Pashtun must be courageous.	پښتون بايد زړورتيا ولري.



Learning Activity 4. Draw from the reading (CHP 6. L 3. INTRODUCTION) and Language and Culture Notes to complete the following T/F statements. Write **ص** for true and **غ** for each false statement

(جمله):

Statement جمله		True صحيح / False غلط
1.	According to tradition, a Pashtun must demonstrate courage in order to be counted as a real Pashtun.	ص
2.	The Pashtunwali code of غیرت does not only pertain to men.	ص
3.	Based on the Pashtunwali code of ننگ and غیرت, a Pashtun must defend their family and homeland.	ص
4.	If a Pashtun does not exercise <i>Nang</i> and <i>Ghairat</i> , he may face consequences.	ص
5.	<i>Nang</i> and <i>Ghairat</i> even applies to young Pashtuns.	ص

CHP 6. L 3. DIRECT INSTRUCTION

The Importance of *Nang* and *Ghairat*

A. Nang and Ghairat – Family

According to the tenets of Pashtunwali's honor codes, a Pashtun may resort to killing a family member (د کورنۍ غړی) if that member is deemed a disgrace (ذلت) to the family. This practice is commonly referred to as honor killing. The honor of a Pashtun is intricately linked to the virtue and modesty (عفت) of the female members within their family.

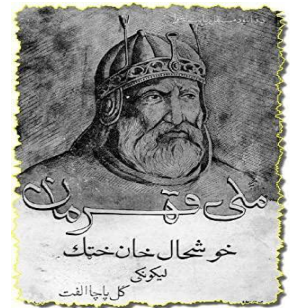


According to tradition, a Pashtun must also stand up for their relatives (خېلوان), friends, and tribe members (د قبيلې غړي) in a fight (جگړه). Otherwise, he will be branded as *bayghairata* (بی غیرته), someone who does not have courage and honor.

B. Nang and Ghairat - Home and Property

This Pashtunwali code of honor also requires a Pashtun to protect (ساتنه/محافظت) their home and property. The need to protect the home is tied up with the fact that it is a safe place for the women of the family, so the honor of the family is closely connected to the defense of the home.

Being invited to a Pashtun's house often means that the guest (مېلمه) is close to them and trustworthy (د اعتماد/پاور ور).



The subject of *Nang* and *Ghairat* feature prominently in Pashto poetry and music. Khushal Khan Khattak, the chief of the Khattak tribe and a great warrior poet, urged other Afghan tribes to resist Moghul domination of their lands and unite. He wrote poetry in Pashto about unity, honor, war, love, and everyday life.

د افغان په ننگ مي وتړله توره ننگيالي د زماني خوشال خټک يم

*I have taken up the sword to defend the honor of the Afghan
I am Khushal Khattak, the honorable man of the era*

During the 1880 Maiwand Battle, a renowned figure among Pashtun women, Malalai (ملالی) or Malala (ملاله), bravely picked up the fallen Afghan flag and recited a stirring poem. Her powerful words aimed to motivate the Afghan warriors to persevere in the midst of the 2nd Anglo-Afghan war:



که په میوند کی شهید نه شوی
خدا پرو لالیه بی ننکی ته دی ساتینه

*If you do not get martyred in Maiwand (the battle name)
By God, someone is saving you as a symbol of dishonor
(shame)*

B. *Nang* and *Ghairat* - Marriage and Land

The principles of *Nang* and *Ghairat* enforce a Pashtun's commitment to his words. For example, a Pashtun cannot retract a marriage proposal even if the bride's family demands an exorbitant amount of *walwar* (ولور) dowry. *Walwar*, also known as dowry or bride price, is a tribal tradition predominantly observed among Pashtun tribes in Afghanistan. It refers to the monetary sum paid by the groom or his family to the head of the bride's household.

Marriage often serves as a significant driving factor for immigration among Afghans. Many individuals travel overseas in pursuit of employment opportunities to earn and save sufficient funds to fulfill the dowry requirements. It is not uncommon for couples to face a considerable time gap before they can officially marry. However, selling land to cover the expenses associated with the dowry is generally regarded as an act that compromises one's honor.



CHP 6. L 3. CRITICAL THINKING



Learning Activity 5. Work with a partner and search online sources to learn more about the importance of the Pashtunwali code of *Nang* and *Ghairat*. Write your findings in English below.

CHP 6. L 3. APPLYING KNOWLEDGE



Learning Activity 6. Work with a partner and make a presentation about how *Nang* and *Ghairat* guide the Pashtun way of life.

CHP 6. L 3. ANALYZING



Learning Activity 7. Work with a partner or alone and contrast the principle of *Nang* and *Ghairat* in the Pashtun culture to a similar practice in the United States. You can record your findings in English in the space below.

CHP 6. L 3. EVALUATING



Learning Activity 8. Work with a partner. Look for news articles about recent events in Afghanistan and connect them to *Nang* and *Ghairat*. Write your findings in English.

CHP 6. L 3. CREATING



Learning Activity 9. Work with a partner. Prepare a presentation in English for government/NGO officials that will be working with recently arrived Afghans to the U.S. What are some of the things that they should know about *Nang* and *Ghairat*, and how might this knowledge inform how they go about their work?



Learning Activity 10. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning to the Pashto proverb below. Write it down in the space provided.

پښتو متل/اصطلاح

PASHTO PROVERB

انسان په يوه ورځ پيدا، په يوه روځ مري.

Transliteration: ensān pə yawə wraǰ paydā pə yawə wraǰ mri.

Literal: Man is born in a day, dies in a day

Meaning: The expression underscores the essence of a dignified existence. Within the rich tapestry of Pashto culture and philosophy, this saying serves as a poignant reminder of the impermanence and brevity of human life. While the literal translation emphasizes the transient nature of existence, its deeper interpretation converges on the importance of living with honor, integrity, and dignity. The expression implies that since our time on Earth is brief, the way we live our life—marked by the choices we make and the values we uphold—becomes even more significant. The proverb encourages individuals to lead an honorable life, suggesting that it's not the length but the quality and dignity of one's life that truly matters.

CHP 6. L 3. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

Can-Do Statement		Achieved
1.	I can define <i>Nang</i> and <i>Ghairat</i> .	
2.	I can explain how <i>Nang</i> and <i>Ghairat</i> are similar or different.	
3.	I can explain how the Pashtunwali codes of <i>Nang</i> and <i>Ghairat</i> guide the Pashtun way of life.	
4.	I can explain how the codes are related to family, women, and land.	
5.	I can use some Pashto terms and words related to <i>Nang</i> and <i>Ghairat</i> in conversation.	
6.	I can recite at least one poem related to <i>Nang</i> and <i>Ghairat</i> .	

CHP 6. PULLING IT ALL TOGETHER

In this section, learners provide evidence to demonstrate they have mastered the learning objectives of the chapter:

- Identify the general topic and some basic information in both very familiar and everyday contexts about *visiting the city and shopping* in Afghanistan by recognizing practiced or memorized words, phrases, and simple sentences in texts that are spoken and written.
- Communicate in spontaneous spoken, written, or signed conversations on both very familiar and everyday topics, specifically *visiting the city and shopping* in Afghanistan using a variety of practiced or memorized words, phrases, simple sentences, and questions.
- Present information on both very familiar and everyday topics, specifically *visiting the city and shopping* in Afghanistan, using a variety of practiced or memorized words, phrases, and simple sentences through spoken, written, or signed language.
- Identify products and practices, specifically related to *visiting the city and shopping* in Afghanistan to help me understand perspectives.
- Interact at a survival level, specifically when dealing *visiting the city and shopping* in Afghanistan, in some familiar everyday contexts.
- Demonstrate knowledge about the Pashtunwali code *Nang* and *Ghairat*.

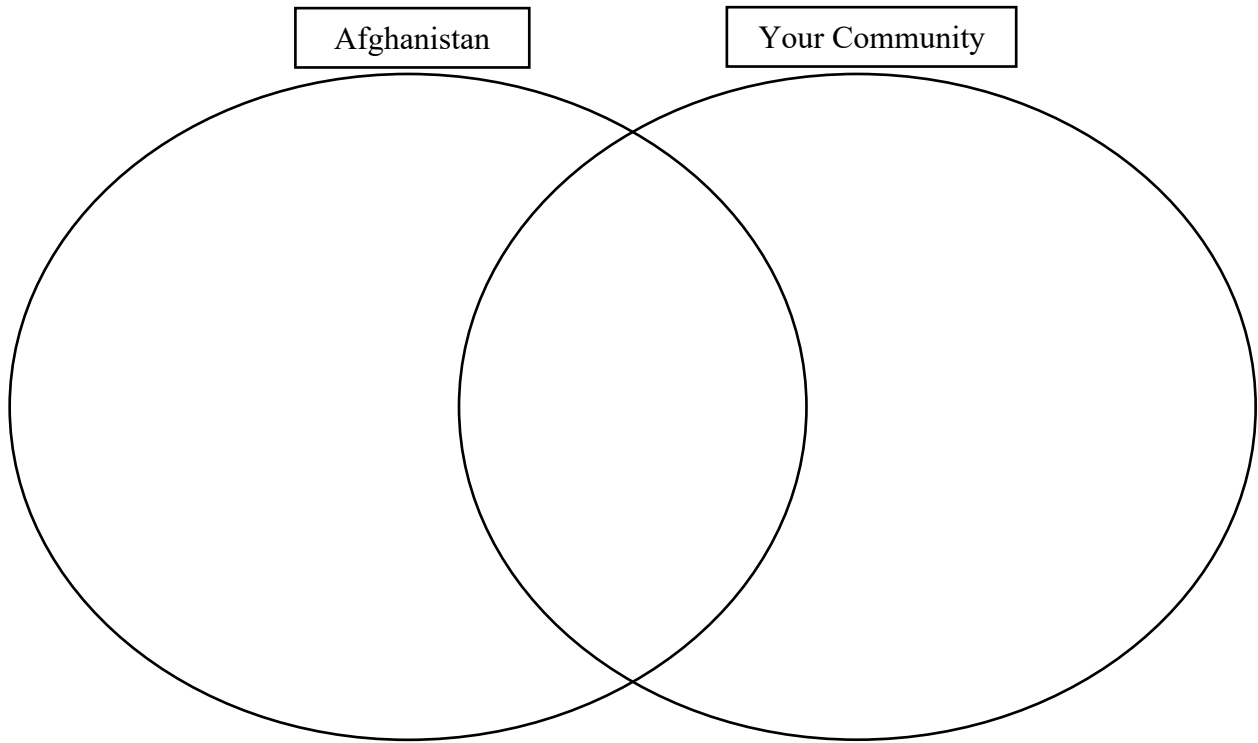
 **Learning Activity 11.** Interview a classmate and ask them questions about their favorite Afghan food and restaurant.

 **Learning Activity 12.** Provide your findings from the interview below. Be sure to write complete sentences Follow the example:

Example مثال	قابلي پلو زما دېر خوښ دی.
۱	
۲	
۳	
۴	
۵	
۶	
۷	
۸	
۹	
۱۰	



Learning Activity 13. Use the following Venn diagram to compare and contrast cultural practices related to eating and transportation in Afghanistan to the United States/ or your community.



Learning Activity 14. Define the Pashtunwali code of *Nang* and *Ghairat* (ننگ او غیرت) and explain its significance based on Pashtun culture.

CHP 6. VOCABULARY

English	Transliteration	پښتو
[it] is famous	šohrat lari	شهرت لري
animal	hayw ān	حيوان
as	pə tog ə	په توگه
based on	pə asās	په اساس
bicycle	bāysikal	بايسیکل
bus	sarwes	سرویس
cart	karāčəy	کراچی
courage	za ɾawartyā	زړورتيا
culture	kaltur	کلتور
donkey	xar	خر
every time	har waxt	هر وخت
exists	Štun lari	شتون لري
food	xwār ə	خواره
food/bread	ḍoḍəy	ډوډی
homeland	watan/hewād	وطن/هېواد
horse	ās	اس
hospitality	melmə pālanə	مېلمه پالنه
in front of	pə wɾ ānde	په وړاندې
invader	yar ǵalgar	یرغلگر
It is landlocked.	pə wačə ke band day	په وچه کې بند دی
land	ǵmakə/xāwr ə	ځمکه/خاوره
motorcycle	moɾarsāykal	موټر سايکل
mull	ka čar	کچر
ocean	samandar	سمندر
part/section	barxə	برخه
plane	alotakə	الوتکه
road	sa ɾak	سړک
three-wheel car	rekšə	ريکشه
to be counted	hes ābedal	حسابېدل

to cook	ḍoḍəy paxawal	ڊوڊي پخول
to defend	def ā ' kawal	دفاع كول
to provide/prepare	barābarawal	براڀرول
to show/demonstrate	ṣkārə kawal	ښکاره كول
to show/demonstrate	ṣodal	ښودل
train	aor gāḍay	اورگادی
transaction/transactions	ma ' āmelə/ma'āmelāt	معامله / معاملات
vehicles	g āḍəy	گادی
woman/wife	merman	مڀرمن
worldwide/international	naṛəywāl	نڙي وال

CHAPTER SEVEN

اووم خپرکی

HOUSING AND HOUSE CHORES

کور او د کور چارې



LEARNING OBJECTIVES

I. NCSSFL-ACTFL CAN-DO STATEMENTS PROFICIENCY BENCHMARKS (From: ACTFL Website: NCSSFL-ACTFL CAN-DO STATEMENTS: PERFORMANCE INDICATORS FOR LANGUAGE LEARNERS 2017)

NOVICE PROFICIENCY BENCHMARK

A. Interpretive Mode: I can identify the general topic and some basic information in both very familiar and everyday contexts by recognizing practiced or memorized words, phrases, and simple sentences in texts that are spoken or written.

Chapter Objectives

- Identify the general topic and some basic information in very familiar and everyday contexts about Afghan *housing and house chores* by giving simple descriptions and instructions using practiced or memorized words, phrases, and simple sentences in spoken and written texts.

B. Interpersonal Mode: I can communicate in spontaneous spoken, written, or signed conversations on both very familiar and everyday topics, using a variety of practiced or memorized words, phrases, simple sentences, and questions.

Chapter Objectives

- Communicate in spontaneous spoken and written conversations on both very familiar and everyday topics, specifically Afghan *housing and house chores*, using a variety of practiced or memorized words, phrases, simple sentences, and questions.

C. Presentational: I can present information on both very familiar and everyday topics using a variety of practiced or memorized words, phrases, and simple sentences through spoken and written language.

Chapter Objectives

- Present information on both very familiar and everyday topics, specifically Afghan *housing and house chores*, using a variety of practiced or memorized words, phrases, and simple sentences through spoken and written language.

D. Intercultural:

- **Investigate:** In my own and other cultures, **I can** identify products and practices to help me understand perspectives.
- **Interact: I can** interact at a survival level in some familiar everyday contexts.

Chapter Objectives

- Display ability to identify products and practices, specifically as related to Afghan *housing and house chores*, to help me understand perspectives.
- Display ability to interact at a survival level, specifically when dealing with Afghan *housing and house chores*, in some familiar everyday contexts.
- Demonstrate their knowledge about the Pashtunwali code of *Namoos* and *Pardah*.

LESSON 1

لومړۍ درس

HOUSING AND FURNITURE

کور او فرنیچر

CHP 7. L 1. ESSENTIAL QUESTIONS

- How do Afghans describe their house to others?
- How are an Afghan house and its furniture similar and different from typical houses in the United States?



Look at the picture and discuss the following questions with a partner:

- Does the picture tell you anything?
- What are some practices related to housing and furniture in your native culture?

CHP 7. L 1. FOCUS OF THE LESSON

In this lesson, you will learn to describe Afghan's typical housing and furniture using short and discrete sentences in the simple present tense.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 7. L 1. Lesson Learning Checklist).

CHP 7. L 1. INTRODUCTION

 **Learning Activity 1.** Listen to your teacher (or audio) when they read the following text. As you follow along with the text, think about the information that surprises you.

کور او فرنیچر

په افغانستان کې کورونه معمولاً درې ډوله دي، د خټو کورونه، کانکريټي کورونه او پخه يي کورونه. په کلیو کې خلک خپل کورونه د خټو او خښتوڅخه جوړوي. کورونه ډېرې کوتي يا خوني لري. متاهل زامن اکثراً کورونه د خپلو والدينو سره شريکوي، مگر په جلا کوتو کې. کورونه معمولاً د نارينوو لپاره يوه ځانگړې کوته يا خونه لري چې حجره نومېږي. د کور فرنیچر اکثراً توشکي، بالبنټونه او قاليني دي. پښتانه خوشوي چې په مخکه باندې کښېني، نه په چوکيو باندې خو په کلیو کې کټونه هم استعمالوي.



Language and Culture Note 1.

Traditional Afghan Housing and Lifestyle: Simplicity and Cultural Practices

Afghans predominantly reside in simple houses, with many families often living in one-room dwellings, particularly in rural areas. In villages, Afghans often allocate a section of their homes to accommodate domestic animals such as donkeys, cows, sheep, and goats.

Typical house furnishings include tables, chairs, carpets, large pillows, and mattresses, among others. However, it is common for most Afghans to prefer sitting on the floor using mattresses. The prevalent sitting posture is with crossed legs. It is important to note that stretching one's legs towards the Kaaba in Saudi Arabia is deemed disrespectful, as Muslims face the Kaaba while praying.

CHP 7. L 1. VOCABULARY PREPARATION



Learning Activity 2. Review the words and try to learn them. For the audio and more practice, use the vocabulary practice cards activity in the e-book.

English	Transliteration	پښتو	
mud	xaṭə	خټه	۱
paved/cooked	paxə	پخه	۲
brick	xa štə	خښته	۳
room	koṭə/xunə	کوټه/خونه	۴
married	matāhel	متاهل	۵
parents	wāladayn	والدين	۶
to share	šarikawal	شريکول	۷
separate/separately	jalā	جلا	۸
male	n ārinə	نارینه	۹
special cell/room	jāngare koṭə	ځانگړې کوټه	۱۰
mattress	tošak	توشک	۱۱
pillow	bālašt	بالښت	۱۲
carpet/rug	ǧ]āləy/qālin	غالی/قالین	۱۳
ground/floor	mjakə	مخکه	۱۴
bed	kaṭ	کټ	۱۵



Learning Activity 3. Match the word with its corresponding picture

	د خښتو کور
	توشک او بالښتونه
	د خټي کور
	کټ
	قالين / غالي

Language and Culture Note 2.

Traditional Afghan Rural Houses: Layout, Sleeping Arrangements, and Shared Spaces

Traditional houses, particularly in rural areas, typically consist of a sitting room, dining room, and a few bedrooms. It is common for Afghans to sleep on the floor, with family members often sharing bedrooms. Male and female family members are usually separated, except for spouses.

In many houses, a separate room called a "hujra" is situated in the corner of the courtyard and serves as a space for male guests. This room often includes a bathroom. Guests typically do not interact with female members of the household.

Most rural houses feature a clay oven in the yard, where female family members bake bread. Sometimes, neighbors who lack a clay oven (تور) use this shared facility to bake their bread.



Learning Activity 4: Listen to the passage from the beginning of the lesson (CHP 7. L 1. INTRODUCTION) and answer the following T/F questions. Write غ for false and ص for true statements.

Statement جمله	True صحیح / False غلط
Pashtuns prefer to sit on the ground rather than in a chair or on a sofa.	ص
Village houses are mostly mud houses.	ص
Usually, married sons live with their parents in the same house but in different rooms.	ص
Usually, Pashtun men socialize in a particular room called <i>Hujra</i> .	ص
The typical forms of house furniture are carpet, mattresses, pillows, and wooden beds.	ص
Each house has many rooms.	ص
Usually, the toilet is located in the backyard and used by all members of the family.	ص

CHP 7. L 1. DIRECT INSTRUCTION

Housing and Furniture

			
دروازه	کړکۍ	چټ	تشناب/بیت الخلا
			
آشپزخانه/پخلنځی	دیوال	انگر/حویلی	چمن

Language and Culture Note 3.

Afghan Carpet

Almost every Afghan household possesses a carpet or rug of some kind. Afghan carpets are intricately handwoven and primarily crafted by women in the northern and western provinces of Afghanistan.



The Afghan carpet stands as a prominent product that Afghanistan exports to other nations. A distinguishing characteristic of these carpets is the utilization of diverse vegetables and other natural dyes, resulting in vibrant and vivid colors.





Learning Activity 5. Work with a partner and list the furniture in the appropriate column. Explore online resources for help. Some items may belong to multiple places. See the example.

Living room د ناستي کوټه	Kitchen پخلنځی	Bedroom د خوب کوټه	Bathroom تشناب/حمام	Yard انگر
	یخچال			

Language and Culture Note 4.

Traditional Food Preservation Techniques in Rural Areas: Adapting to Limited Infrastructure

Owing to the lack of infrastructure like greenhouses, particularly in rural areas, people resort to simple and traditional methods to preserve perishable food items. For instance, they store leftover food in pots and place them in the well located in the house yard to maintain a cool and fresh temperature. Additionally, eggs are often placed inside flour to keep them cold and fresh. Prior to the onset of the cold season, vegetables like onions, tomatoes, and okra are dried to be used during winter. Potatoes are stored in the soil to ensure their edibility throughout the winter.



Learning Activity 6. Gul Padshah has acquired a new house. Please listen to the audio and follow along with the text. Determine the appropriate room for each piece of furniture. You may use an online Pashto dictionary for assistance.

نوی کور

زه یو نوی کور لرم. زما کور پنځه د خوب کوټي، یوه غټه د ناستي کوټه او یو لوی دهلز/دالان لري. حمام په کور کې د ننه دی خو تشناب/بیت الخلاء کور څخه بهر د انگر په بڼې کونج کې دی. پخلنځي هم په حویلي کې دی. زه د خپل کور لپاره لاندني شیانو ته اړتیا لرم: تلویزیون، یخچال، تنور، داش، کوچ، غالی، توشکونه، بالښتونه، کمپلي، لوبښي، څوکی گاني، صابون، شامپو، ځان پاک، غټ گروپونه/څراغونه، او داسې نور.

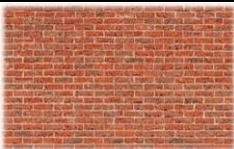
Living room د ناستي کوټه	Kitchen پڅلنځی	Bedroom د خوب کوټه	Bathroom تشناب/حمام	Yard انگر



Learning Activity 7. List items in Pashto that you have in your house. Check online resources/dictionaries for help.



Learning Activity 8. Now look at the pictures below and write down their names in Pashto:

			
			تخت
			

Language and Culture Note 5.

Traditional House Maintenance in Rural Areas

Traditional houses, particularly in rural areas, are constructed using materials such as mud, mudbricks, and wood/bamboo. It is necessary for residents to regularly maintain their house roofs by applying a fresh layer of mud, typically every other year. To ensure waterproofing and prevent rain or snow from seeping inside, a layer of plastic is first placed, followed by a covering of mud. Skillful spreading and smoothing of the mud are crucial to facilitate water drainage through water pipes (د اوبو پایپونه). Autumn is considered the ideal season for mudproof application and maintenance. It is common for people to invite friends and family members to assist them with this task, fostering a sense of community.

CHP 7. L 1. UNDERSTANDING THE READING



Learning Activity 9. Review the following text and identify the part of speech by writing them under their appropriate category. For verbs, write their infinitive/base forms.

کور او فرنیچر

په افغانستان کې کورونه معمولاً درې ډوله دي، د خټو کورونه، کانکريټي کورونه او پخه يي کورونه. په کلیو کې خلک خپل کورونه د خټو او خټتوڅخه جوړوي. کورونه ډېرې کوتې يا خونې لري. متاهل زامن اکثراً کورونه د خپلو والدينو سره شریکوي، مگر په جلا کوتو کې. کورونه معمولاً د نارینو لپاره يوه ځانگړې کوته يا خونه لري چې حجره نومېږي. د کور فرنیچر اکثراً توشکي، بالبنټونه او قالیني استعمالوي.



Verb	Noun (Singular)	Noun (Plural)	Oblique Noun	Possessive Pronoun	Adjective

Language and Culture Note 6.

Cultural Norms and Privacy in Traditional Houses: Courtyards, Curtains, and Respectful Boundaries

Certain traditional houses feature two separate country yards, while others incorporate curtains to ensure privacy when non-family members visit. It is culturally inappropriate to wander or engage in nosy behavior within someone's house. Typically, all windows are positioned to face the courtyard or garden, avoiding any visibility into the interior of the home.

As a sign of respect for neighbors' privacy, people refrain from accessing their roofs or venturing unnecessarily around their property.

Kitchens are often situated in isolated areas to uphold the principle of "parda" (veil) and prevent cooking odors from permeating throughout the entire house.



Learning Activity 10. Now re-read the text (below) and answer the questions in Pashto (in complete sentences). You can use the information from the text or be creative and add new information.

په افغانستان کې کورونه معمولاً درې ډوله دي، د خټو کورونه، کانکريټي کورونه او پخه بې کورونه. په کلیو کې خلک خپل کورونه د خټو او خښتوڅخه جوړوي. کورونه ډېرې کوتې يا خونې لري. متاهل زامن اکثراً کورونه د خپلو والدينو سره شريکوي، مگر په جلا کوتو کې. کورونه معمولاً د نارينوو لپاره يوه ځانگړې کوټه يا خونه لري چې حجره نومېږي. د کور فرنيچر اکثراً توشکي، بالبنټونه او قالينې دي. پښتانه خوشوې چې په مخکې باندې کېږي نه په چوکيو باندې خو په کلیو کې کټونه هم استعمالوي.

English	پښتو
What are the types of houses in Afghanistan?	
What are most houses built of?	
What is the name of the special room that usually men sit and socialize?	
What are some furniture Pashtuns use in their rooms?	
What does “متاهل زامن” mean?	



Learning Activity 11. Key Word Recognition

Re-read the text (above) and fill in the blanks with the Pashto word/phrase that best expresses the meaning of each of the following English words/phrases:

1. It is a toilet that located in the house yard: _____
2. Lamb kabobs _____
3. It is a traditional oven used to bake bread _____
4. It is a bathroom _____
5. Corridor _____



Learning Activity 12. Main Idea

Provide the text's main idea in English and discuss some basic cultural practices that might be different from your native culture. Be sure to explain your rationales for some of the differences.

CHP 7. L 1. APPLYING KNOWLEDGE



Learning Activity 13. Work with a partner and create interview questions in Pashto about a person's house and its furniture. Refer to the text on the previous page and online resources for help.

	۱
	۲
	۳
	۴
	۵



Learning Activity 14. Use the questions from activity one to interview 1-2 classmates about their house and furniture. Write your findings from the interview in the space below in the form of a written presentation. E.g., *This is Abdullah. He has a big house in Kandahar. His house has five bedrooms and one bathroom. His kitchen is small, and it has the following items...*

CHP 7. L 1. ANALYZING



Comparing Cultural Perspectives

Learning Activity 15. In English, compare Afghan/Pashtun houses and furniture and cultural practices with those in the United States. What similarities and differences do you notice with Pashtun culture?

CHP 7. L 1. EVALUATING



Learning Activity 16. Review some online resources related to cultural practices about housing and furniture in Afghanistan. In English, describe the factors that influence Pashtun cultural practices as related to housing and furniture.

CHP 7. L 1. CREATING



Learning Activity 17. Based on what you have learned and acquired so far, create an oral presentation in English supported by images about housing and furniture and explain how cultural norms guide practices. Be sure to provide keywords and phrases in Pashto.



Learning Activity 18. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning to the Pashto proverb below. Write it down in the space provided.

پښتو متل

PASHTO PROVERB

دکور د خاوند یو کور او د بی کوره سل کورونه

Transliteration: *de kor de xāwand yaw kor aw de be korə sal korunə.*

Literal: House owner [has] one home, but a homeless person [has] a hundred homes.

Meaning: A homeless person can sleep anywhere. On the surface, this might seem counterintuitive. One would assume that a homeowner has stability while the homeless person does not. However, the expression touches on the idea of freedom and the lack of attachment. A homeowner is tied down to one place due to their property and responsibilities related to it, while a person without a home has the "freedom" to roam and isn't tied to any one place. The "hundred homes" for the homeless person could mean various places they could potentially sleep or rest, or it might symbolize the vast possibilities or places they traverse.

This proverb can be used in discussions about the value of freedom versus stability, or the idea of attachment versus detachment. It highlights the notion that there are pros and cons to both situations, and what might seem like a disadvantage (being homeless) can also be seen as a form of freedom from certain responsibilities or ties. However, it's also worth noting that this proverb doesn't romanticize homelessness but rather offers a nuanced perspective on the concept of 'home' and 'freedom'.

CHP 7. L 1. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

Can-Do Statement		Achieved
1.	I can say where I live and describe my house.	
2.	I can describe the furniture and basic items found in homes.	
3.	I can compare my house and furniture to a typical house in Afghanistan.	
4.	I can describe some cultural perspectives related to housing and furniture in Afghanistan.	
5.	I can read a simple Pashto text and retell its main ideas using discrete sentences.	
6.	I can say a Pashto proverb and explain its use and context.	

LESSON 2

دویم درس

HOUSE CHORES AND RESPONSIBILITIES

د کور چارې او مسؤلیتونه

CHP 7. L 2. ESSENTIAL QUESTIONS

- How do Pashtun families decide who does various chores around the house?
- How are house chores and responsibilities similar and different from those in the United States?



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Look at the pictures and discuss the following question with a partner:

- What story do the pictures tell?

CHP 7. L 2. FOCUS OF THE LESSON

In this lesson, you will be able to identify chores and discuss the household responsibilities of different members of an Afghan family. The grammatical parts focus on ordinal numbers and simple present tense (irregular verbs- Group IV).

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 7. L 2. Lesson Learning Checklist).

CHP 7. L 2. INTRODUCTION

 **Learning Activity 1.** Listen to your teacher (or audio) when they read the following text. As you follow along with the text, think about the information that surprises you.

د کور چاري او مسؤليتونه

زما مور تل د نورو څخه مخکې وینښیږي. وروسته له لمونځ نه، هغه د هرچا لپاره صبا نارۍ جوړوي. بیا، مور ټول په دسترخوان باندې راټولېږي او صبا نارۍ کوو. د ډوډۍ نه وروسته، زما مور او خور دسترخوان پاکوي او لوبښي مینځي. زما پلار نانواۍ دی او هغه خپل کار ته ځي. زه هم ښوونځي ته ځم. له ښوونځي نه وروسته، زه له خپل پلار سره د هغه په نانواۍ کې مرسته کوم. زما مور او خور کور پاکوي، زموږ کالي مینځي، او د هرچا لپاره خواړه چمتو کوي. زما مور همیشه د نورو څخه وروسته خوب کوي.



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Language and Culture Note 1.

Gender Roles in Afghan Society: Division of Responsibilities and Women's Influence

Afghan society exhibits a male-dominated structure where men typically assume the role of providers for their families and hold authority over female family members. Men predominantly engage in work outside of the home, while women are responsible for managing household tasks such as child-rearing, cooking, cleaning, and laundry. Even in certain urban areas, women who work outside the home are still expected to fulfill their domestic responsibilities upon returning from work, including cleaning, cooking, and washing.

Although women have limited authority in matters beyond the household, they actively participate in crucial decision-making processes, particularly concerning their children's marriages.

CHP 7. L 2. VOCABULARY PREPARATION



Learning Activity 2. Review the words and try to learn them. For the audio and more practice, use the vocabulary practice cards activity in the e-book.

English	Transliteration	پښتو	
before everyone	de noro caxə maxke	د نورو څخه مخکې	۱
to wake up	wiṣedal	وښېدل	۲
after praying	wrustə lə lamunj nə	وروسته له لمونځ نه	۳
breakfast	sabā nāray	صبا ناری	۴
tablecloth	dastar xwān	دستر خوان	۵
to gather	rātoledal	راټولېدل	۶
dishes	loṣi	لوبښي	۷
bakery	nānwāy	نانوای	۸
to help	mrastə kawal	مرسته کول	۹
to wash clothes	kāli minjal	کالي مينځل	۱۰
everyone	har čā/har cok	هر چا/هر څوک	۱۱
food	xwārə/ḍoḍəy	خواره/دوډی	۱۲
to prepare	čamtu kawal/āmādə kawal	چمتو کول/اماده کول	۱۳
always	tal/hamešə	تل/همیشه	۱۴
to sleep	xob kawal	خوب کول	۱۵



Learning Activity 3. Match the word with its corresponding picture.

	دسترخوان		مور مي کالي مينځي.
	زم اوبه وړم.		هغه ځمکه پاکوي.

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Language and Culture Note 2.

The Dynamics of Afghan Family Structure: Patriarchy, Roles, and Responsibilities

Afghan families adhere to a traditional patriarchal age hierarchy, where the eldest male holds the highest authority and decision-making power. Each family member has distinct responsibilities within the household. Grandparents play a crucial role in maintaining family unity, spending time with grandchildren, and imparting ethical and moral values through storytelling. Parents exert considerable effort to provide for the family, with an additional responsibility of arranging suitable marriages for their children. Brothers are expected to protect the family, while sisters generally assist their mothers with household chores such as cooking, washing, and cleaning. While families typically prefer having male children, they also value having at least one daughter who can assist her mother.



Learning Activity 4: Listen to the passage at the beginning of the lesson (CHP 7. L 2. INTRODUCTION) and answer the following statements. Write **ص** for correct and **غ** for true statements.

Statement جمله	True صحيح / False غلط
Women wake up earlier and sleep later than others.	ص
Women are primarily in charge of the domestic chores, cooking, raising the children, washing, etc.	ص
People use tablecloths (دسترخوان) to serve food on.	ص
Usually, men do not wash dishes.	غ
Men are the main income earners for the family.	ص

CHP 7. L 2. DIRECT INSTRUCTION

			
ماڻهو مان روزول	کالي مينڊل	ڊوڊي پخول	پاکاري کول
			
لوڻي مينڊل	وڻڻڊل	د سهار ناري کول	خواره جوړول

CHP 7. L 2. Language and Culture Note 3.

Gender Segregation in Afghan Society: Cultural Norms and Professional Boundaries

The practice of separating genders in public settings is prevalent within Afghan society, and this segregation can extend even to interactions within extended families, depending on local cultural norms. It is common for male and female cousins to be kept separate. In professional environments, such as hospitals where men and women may need to collaborate, maintaining a physical distance between individuals of the opposite gender is deemed necessary.



Learning Activity 5. Work with a partner and list house chores family members typically perform in Afghanistan. Explore online resources for help. Some items may belong to multiple places. See the example.

Man/Father سړی/پلار	Woman/Mother ښځه/مور	Daughters لورګانې	Sons زامن
	صفایي/پا کول		

Language and Culture Note 3.

The Significance of Elder Siblings in Afghan Families: Guardians and Decision-Makers

The elder son and daughter hold a unique position within Afghan families, akin to being a second father and mother to their younger siblings. They actively participate in important family decisions, including property transactions and the marriages of their siblings. Parents typically seek the guidance and input of their eldest son and daughter before finalizing any major decision. The elder brother is often affectionately referred to as "lālā."



Learning Activity 6. Read the following passage about typical chores in the Pashtun household. Then discuss with a partner if you had to or have to do such chores. Write various chores in the space below. Use online resources, including dictionaries, for help.

پښتني ښځي معمولاً د کور ټول کارونه ترسره کوي. هغوی خپل ماشومان روزوي، د کورنۍ غړېو لپاره خواړه پخوي، کالي مینځي، د کور او انگر صفایي کوي، او داسې نور. انجونۍ معمولاً له خپلو مورگانو سره په کارونو کې مرسته کوي. هغوی له خپلو ورو ورونو او خويندو هم پرستاري کوي. نارینه معمولاً د کور سودا او خوراکي توکي له بازار څخه راوړي.



Learning Activity 7. Work with a partner and choose five chores you like the most and five chores you like the least. Then explain in Pashto why like/to dislike them using short sentences.

Language and Culture Note 4.

Gender Roles and Responsibilities in Afghan Homes: Technical Expertise, Door Etiquette, and the Burden of the Youngest

Within Afghan households, men primarily focus on tasks requiring technical expertise or interaction with non-family members, while their responsibilities at home are relatively limited. They are responsible for resolving issues such as tripped breakers or broken fuses that result in electricity disruptions. Additionally, men are expected to handle door-related matters, such as answering or opening the door when the doorbell rings, a task typically avoided by female family members.

Moreover, the youngest male member of the family carries a significant workload. Their duties encompass fetching water for other family members, providing water and soap before and after meals for handwashing, and placing guests' or elders' shoes in front of them when they depart. There exists a saying that reflects the challenges faced by the youngest member of the family, conveying the notion of being burdened like a dog.

CHP 7. L 2. UNDERSTANDING THE READING



Learning Activity 8. Review the following text and identify the part of speech by writing them under their appropriate category. For verbs, write their infinitive/base forms.

د کور چاري

پښتنې ښځې معمولا د کور ټول کارونه ترسره کوي. هغوی خپل ماشومان روزي، د کورنۍ غړې لپاره خواړه پخوي، کالي مینځې، د کور او انگر صفایي کوي، او داسې نور. انجونې معمولا له خپلو مورگانو سره په کارونو کې مرسته کوي. هغوی له خپلو واده ورونو او خويندو هم پرستاري کوي. نارینه معمولا د کور سودا او خوراکي توکي له بازار څخه راوړي.

Verb	Noun (Singular)	Noun (Plural)	Oblique Noun	Possessive Adjective	Adjective



Learning Activity 9. Now re-read the last text and answer the questions in Pashto (in complete sentences). You can use the information from the text or be creative and add new information.

پوښتنه	ځواب
Usually, who does grocery shopping?	
What are some house chores that young boys may do?	
At what age do girls begin taking care of their younger siblings?	
Who does most of the house cleaning?	
In your opinion, how many hours might a Pashtun woman work in a day before she goes to bed?	



Learning Activity 10. Key Word Recognition

Re-read the text (above) and fill in the blanks with the Pashto word/phrase that best expresses the meaning of each of the following English words/phrases:

1. Usually, _____ perform all house chores.
2. Usually, _____ take care of younger children.
3. Clearing the courtyard is called _____ in Pashto.
4. Usually _____ do the grocery shopping.
5. _____, usually wake up early and sleep late compared to other family members.



Learning Activity 11. Main Idea

Provide the main idea of the text in English and discuss some relevant cultural practices.

Language and Culture Note 5.

Gender Preference and Family Dynamics in Afghan Society: Sons, Daughters, and the Balance of Responsibilities

In Afghan families, there exists a preference for having sons, primarily driven by economic and political considerations. The belief is that a larger number of sons contributes to a stronger family unit. However, it is also crucial for families to have at least one daughter. Without a daughter, it becomes challenging for the mother to handle all household responsibilities alone. In such cases, parents may feel compelled to arrange an early marriage for one of their sons, ensuring that the mother receives assistance around the house.

Conversely, if a family has only daughters, there is immense pressure on the father to fulfill the roles and responsibilities typically associated with sons. Often, in such situations, a man may choose to take a second wife in order to have sons. Polygamy is permitted and commonly practiced in Afghanistan as a means to fulfill the desire for male offspring.

CHP 7. L 2. APPLYING KNOWLEDGE



Learning Activity 12. Work with a partner and create interview questions in Pashto about house chores and each family member's responsibilities. Refer to the text on the previous page and online resources for help.

	١
	٢
	٣
	٤
	٥



Learning Activity 13. Use the questions from activity one to interview 1-2 classmates about their house chores and the responsibilities they have. Write your findings from the interview in the space below in the form of a written presentation. E.g., *This is Abdullah. He cleans his yard every Friday. He also takes his younger brothers and sisters to school and brings them back. ...*

CHP 7. L 2. ANALYZING



Comparing Cultural Perspectives

Learning Activity 14. In English, compare Afghan/Pashtun's main house chores and cultural practices with those in the United States. What similarities and differences do you notice with the Pashtun culture?

CHP 7. L 2. EVALUATING



Learning Activity 15. Review some online resources related to cultural practices about house chores in Afghanistan. In English, describe the factors that influence Pashtun cultural practices as related to house chores and each family member's responsibilities.

CHP 7. L 2. CREATING



Learning Activity 16. Based on what you have learned and acquired so far, create an oral presentation in English supported by images about house chores and explain how cultural norms guide practices. Be sure to provide keywords and phrases in Pashto. Record your presentation and send it to your teacher for feedback.



Learning Activity 17. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning to the Pashto proverb below. Write it down in the space provided.

پښتو متل

PASHTO PROVERB

کار په کولو خلاصیږي.

Transliteration: *kār pə kawalo xlāsežī.*

Literal: The work completes by doing it.

Meaning: “The work completes by doing it,” underscores the importance of proactive effort and initiative. In many cultures, there's a tendency for individuals to sometimes hope or wish for tasks to be completed without their direct intervention, either by procrastination, delegation, or mere hope. This proverb serves as a reminder that action and direct engagement are essential for the completion of tasks. The proverb emphasizes the notion that things don't get done by themselves, and instead of waiting or relying on others, one should take initiative and get to work.

CHP 7. L 2. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

Can-Do Statement		Achieved
1.	I can name household chores and briefly describe each family member's responsibilities - who does what and why?	
2.	I can interview a classmate and ask them about the chores they perform at home.	
3.	I can explain how Pashtuns decide on their children's chores.	
4.	I can identify similarities of household chores and responsibilities with the US culture.	
5.	I can read a simple Pashto text and retell its main ideas using discrete sentences.	
6.	I can say a Pashto proverb and explain its use and context.	

LESSON 3

دریم درس

PASH TUNWALI

ناموس او پرده

NAMOOS AND PARDAH

(PROTECTING SELF, FAMILY, AND COUNTRY'S HONOR AND DIGNITY)

CHP 7. L 3. ESSENTIAL QUESTIONS

- How does the Pashtunwali principles of *Namoos* and *Pardah* guide the Pashtun way of life?



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Read the title with a partner discuss your understanding of *Namoos* and *Pardah* as another principle of Pashtunwali. What story does the picture tell? Write down some points on a piece of paper.

CHP 7. L 3. FOCUS OF THE LESSON

In this lesson, you will learn about the Pashtunwali principle of *namoos* and *pardah* (ناموس او پرده) and be able to describe how this code guides Pashtuns' way of life.

* To see a detailed list of skills you will acquire, refer to the Can-Do Statements list found at the end of lesson (CHP 7. L 3. Lesson Learning Checklist).

CHP 7. L 3. INTRODUCTION



Learning Activity 1. As you listen to the passage, follow along with the text, and pay attention to words and phrases the native speaker uses.

ناموس او پرده

ناموس په بله اصطلاح بڼځه/ماندينه، مور، خور او نور دي. حتی کوچنی نجلۍ ماشوم هم ناموس ده. مخکۀ او مورنۍ هېواد هم ناموس دي. پښتانه د خپل او د بل چا ناموس ته په درنه سترګه ګوري. د بل چا ناموس ته بې احترامۍ کول غټه ګناه ده او جزا هم لري. پرده کول د ناموس يوه برخه ده چې بڼځينه او نارينه هرو مرو د هغه مراعات کوي.



Language and Culture Note 1.

Pashtun Cultural Norms: Honor, Dignity, and the Significance of *Pardah*

In Pashtun culture, it is obligatory for individuals to safeguard the honor (عزت) of women at any cost. The principles of *Namoos* (honor) and *pardah* (veil) symbolize dignity (عزت/وقار) and are applicable to both men and women. Initiating a conversation with a woman who observes *pardah* (پرده/حجاب) is considered disrespectful and dishonorable. Consequently, it is deemed inappropriate for a man to engage in any form of communication with an unknown woman in public, including asking for directions or the time. Similarly, women who find themselves alone in public should seek assistance from other women rather than men. As a general practice, women cover their heads, and many choose to partially or fully veil their faces. Men uphold *Pardah* by averting their gaze in the presence of women who are not their immediate family members (such as mother, sister, wife, and daughter).



CHP 7. L 3. VOCABULARY PREPARATION



Learning Activity 2. Review the words and try to learn them. For the audio and more practice, use the vocabulary practice cards activity in the e-book.

English	Transliteration	پښتو
honor	nāmus	ناموس ۱
cover	pardə/hejāb	پرده/حجاب ۲
in other words	pah balə estelāh	په بله اصطلاح ۳
even	hatā	حتی ۴
motherland	moranay hewād	مورنی هېواد ۵
his own and someone else's	xpal aw de bal čā	خپل اود بل چا ۶
to respect	ehterām kawal	احترام کول ۷
big sin	ğatə gonāh	غټه گناه ۸
punishment	jazā	جزا ۹
to cover	pardə/hejāb kawal	پرده/حجاب کول ۱۰
must/have to	harumaru	هرو مرو ۱۱
to maintain/obey	marā'ā kawal	مراعات کول ۱۲
small/young	kočnəy	کوچنی ۱۳
girl	enjaləy	انجلی ۱۴



Learning Activity 3. Match the words and phrases to their Pashto equivalents.

Not covering is a big sin.	پرده نه کول غټه گناه ده.
little baby	کوچنی ماشوم
other people's honor	د بل چا ناموس
my honor	زما ناموس
to disrespect	بی احترامی کول
My country is my honor.	زما هېواد زما ناموس دی.
Women cover.	ښځې پرده کوي.
Men also obey Pardah.	نارینه هم پرده مراعات کوي.
to punish	جزا ورکول
sin/to commit sin	گناه/گناه کول



Learning Activity 4. Draw from the reading (CHP 6. L 3. INTRODUCTION) and Language and Culture Notes complete the following T/F statements. Write ص for true and غ for each false statement

(جمله):

Statement جمله		True صحیح / False غلط
1.	<i>Pardah</i> and <i>Namoos</i> are about honor.	ص
2.	<i>Namoos</i> does not only apply to the honor of women.	ص
3.	The concept of <i>Namoos</i> and <i>Pardah</i> even applies to a female baby.	ص
4.	Disrespecting others by not following the law of <i>Namoos</i> and <i>Pardah</i> can lead to serious consequences.	ص
5.	Pashtuns are always ready to defend their honor no matter what.	ص



CHP 7. L 3. DIRECT INSTRUCTION

The Importance of *Pardah* and *Namoos*

Pardah, a cultural practice in Afghanistan, necessitates that Afghan women cover their face (مخ) and body (خان) and observe gender segregation, particularly during events outside the home. *Pardah* serves as a boundary between men and women who are not immediate family members such as male cousins (د تره زامن), in-laws (خسران), and other relatives (نور نارینه خپلوان).

Likewise, men also adhere to *Pardah* when interacting with or encountering women, maintaining physical distance and avoiding eye contact.



The strict implementation of *Pardah* can hinder Pashtun women's access to education (تعلیم) if there is a lack of gender segregation or a scarcity of female teachers to instruct female students. In certain cases, male doctors (داکتران) are prohibited from treating female patients (ناروغان). *Pardah* also stipulates that women must be accompanied by a male family member (د کورنۍ نارینه غړی) when traveling and pray separately from men.

Typically, girls commence using *Pardah* around the age of seven. By the age of 10-12, they predominantly remain at home (په کور کې پاتې کېږي) and avoid venturing out alone (یوازې). Girls often marry (واده شوی) at a younger age (16-20) and assume their husband's *Namoos* (honor), thereby adhering to strict *Pardah* practices, including wearing *Chādari* (چادري) or burqa in public. As women grow older, the practice of *Pardah* gradually decreases (کمېږي) to some extent. For instance, at the age of 60 or 70, women may opt to wear only a large shawl (شال) instead of a *Chādari*.

CHP 6. L 3. CRITICAL THINKING



Learning Activity 5. Work with a partner and search online sources to learn more about the importance of the Pashtunwali code of *Namoos* and *Pardah*. Write your findings in English below.

CHP 7. L 3. APPLYING KNOWLEDGE



Learning Activity 6. Work with a partner and make a presentation about how *Namoos* and *Pardah* guide a Pashtun's way of life.

CHP 7. L 3. ANALYZING



Learning Activity 7. Work with a partner or alone and contrast the principle of *Namoos* and *Pardah* in the Pashtun culture to a similar practice in the United States. You can record your findings in English in the space below.

CHP 7. L 3. EVALUATING



Learning Activity 8. Work with a partner and choose at least three possible consequences if a Pashtun fails to honor *Namoos* and *Pardah* . Record your findings in English.

CHP 7. L 3. CREATING



Learning Activity 9. Work with a partner. Create a presentation (in English) for a non-Afghan audience. Explain the Pashtunwali code of *Namoos* and *Pardah* and explain how this code influence Pashtuns way of life. Send your final product to your teacher for feedback.



Learning Activity 10. Work with a partner or alone and think about a proverb in your native language that may have a similar meaning to the Pashto proverb below. Write it down in the space provided.

پښتو متل/اصطلاح

PASHTO PROVERB

ښه عمل به دې نیکنام کړي ، بد عمل به دې بدنام کړي.

Transliteration: šah 'amal bæ de neknām kṛi'bad 'mal bæ de bad nām kṛi.

Literal: Good deeds will prestigious you, evil deeds will discredit you.

Meaning: This expression stresses the impact of one's actions on their reputation. It highlights the universal concept that our actions, whether good or bad, define how others perceive us. In the context of Pashtunwali, the traditional Pashtun code of honor, maintaining one's honor and reputation within the community is of utmost importance. Therefore, this proverb serves as advice to engage in honorable actions and refrain from misconduct, as one's deeds directly reflect on their character and standing within the society. It encourages individuals to act righteously, as good deeds elevate one's standing, while wrongdoings tarnish it.

CHP 7. L 3. LESSON LEARNING CHECKLIST

Check off the skills you have acquired and consider how you can continue to work on the skills that are not yet acquired.

Can-Do Statement		Achieved
1.	I can define the Pashtunwali code of <i>Namoos</i> and <i>Pardah</i> and explain how <i>Pardah</i> becomes an essential part of <i>Namoos</i> .	
2.	I can explain how the Pashtunwali codes of <i>Namoos</i> and <i>Pardah</i> guide the Pashtun way of life.	
3.	I can explain how this code is related to family, women, and land.	
4.	I can compare the code of <i>Namoos</i> and <i>Pardah</i> to a similar practice in my native culture.	
5.	I can use some Pashto terms and words related to <i>Namoos</i> and <i>Pardah</i> in my conversation.	
6.	I can provide at least one possible consequence if someone fails to follow the principles of <i>Namoos</i> and <i>Pardah</i> .	

CHP 7. PULLING IT ALL TOGETHER

In this section, learners provide evidence to demonstrate they have mastered the learning objectives of the chapter:

- Identify the general topic and some basic information in very familiar and everyday contexts about Afghan *housing and house chores* by giving simple descriptions and instructions using practiced or memorized words, phrases, and simple sentences in spoken and written texts.
- Communicate in spontaneous spoken and written conversations on both very familiar and everyday topics, specifically Afghan *housing and house chores*, using a variety of practiced or memorized words, phrases, simple sentences, and questions.
- Present information on both very familiar and everyday topics, specifically Afghan *housing and house chores*, using a variety of practiced or memorized words, phrases, and simple sentences through spoken and written language.
- Display ability to identify products and practices, specifically as related to Afghan *housing and house chores*, to help me understand perspectives.
- Display ability to interact at a survival level, specifically when dealing with Afghan *housing and house chores*, in some familiar everyday contexts.
- Demonstrate their knowledge about the Pashtunwali code of *Namoos* and *Pardah*.



Learning Activity 11. Interview a classmate and ask them questions about their *housing and house chores*.

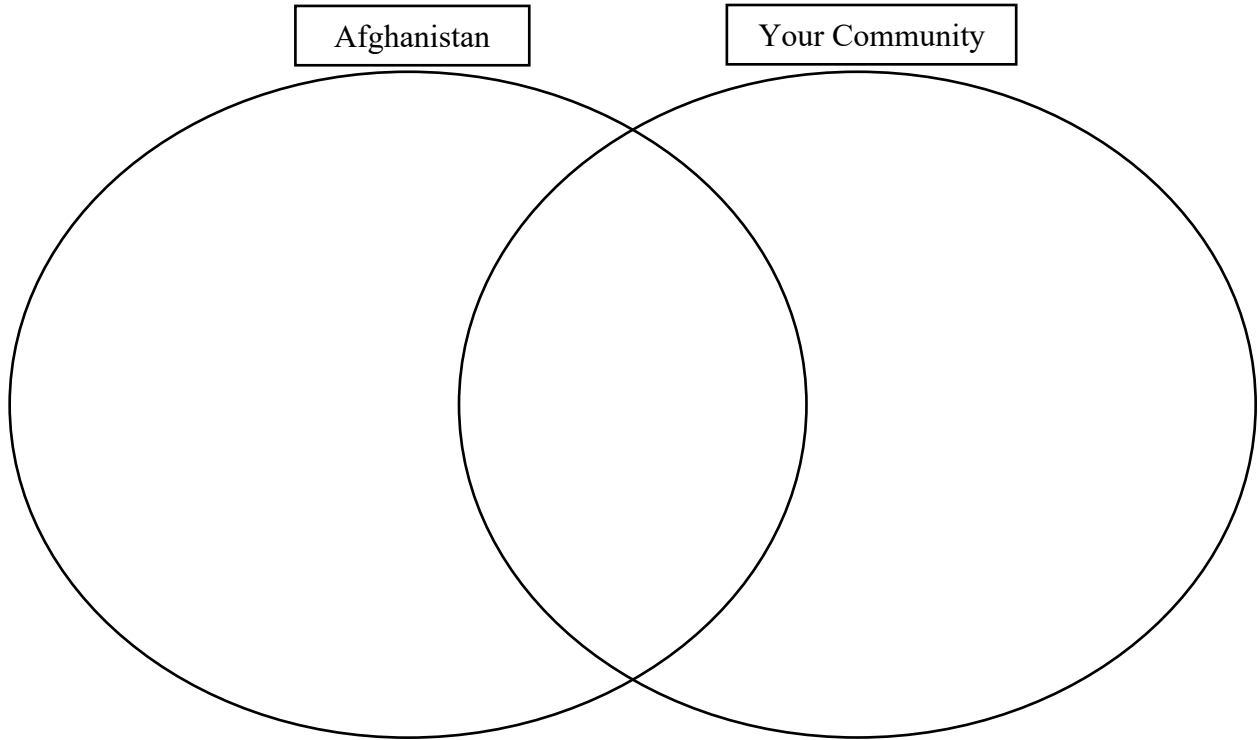


Learning Activity 12. Provide your findings from the interview below. Be sure to write complete sentences Follow the example:

Example مثال	دی علي دی او هره جمعه د خپل د کور انگر پاک کوي.
۱	
۲	
۳	
۴	
۵	
۶	
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۱۰	



Learning Activity 13. Use the following Venn diagram to compare and contrast cultural practices related to housing and house chores in Afghanistan to the United States/ or your community.



Learning Activity 14. Define the Pashtunwali code of *Namoos* and *Pardah* (ناموس او پرده) and explain their significance based on Pashtun culture.

CHP 7. VOCABULARY

English	Transliteration	پښتو
to respect	ehterām kawal	احترام کول
girl	anjaləy	انجلی
pillow	bālašt	بالښت
paved/cooked	paxə	پخه
cover	pardə/hejāb	پرده/حجاب
to cover	pardə/hejāb kawal	پرده/حجاب کول
in other words	pə balə estelāh	په بله اصطلاح
always	tal/hamešə	تل/همیشه
mattress	tošak	توشک
punishment	jazā	جزا
separate/separately	jalā	جلا
to prepare	čamtu kawal/āmādə kawal	چمتوکول/اماده کول
even	hatā	حتی
his own and someone else's	xpal aw de bal čā	خپل اود بل چا
mud	xaṭə	خټه
brick	xaštə	خښته
food	xwārə/ḍoḍəy	خواره/ډوډی
to sleep	xob kawal	خوب کول
special cell/room	jāngarəy koṭə	ځانگړې کوټه
before everyone	de noro caxə maxke	د نورو څخه مخکې
tablecloth	dastar xwān	دسترخوان
to gather	rāṭoledal	راتولېدل
to share	šarikawal	شریکول
breakfast	sabā nāray	صبا ناری
carpet/rug	ḡāləy /qālin	غالی/قالین
big sin	ḡaṭə gonāh	غټه گناه
to wash clothes	kāliminjal	کالي مینځل
bed	kaṭ	کت
room	koṭə	کوټه/خونه

small/young	kočnəy	کوچنی
dishes	loʃi	لوبني
married	matāhel	متاهل
ground/floor	m ʃakə	مخکه
to maintain/obey	marā'āt kawal	مراعات کول
to help	mrastə kawal	مرسته کول
motherland	moranay hewād	مورنی هیواد
male	nārinə	نارینه
honor	nāmus	ناموس
bakery	nānwāy	نانوای
everyone	har čā/har cok	هر چا/هر څوک
must/have to	harumaru	هر و مرو
parents	wāledayn	والدين
after praying	wrustə lə lamunj nə	وروسته له لمونځ نه
to wake up	wiʃedal	ويښېدل